

# THE LITERARY WORLD.

A Gazette for  
AUTHORS, READERS, AND PUBLISHERS.

No. 13.

NEW YORK, SATURDAY, MAY 1, 1847.

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## THE LITERARY WORLD.

No. XIII., May 1, 1847.

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VOL. I.

## THE LONDON ART-UNION,

MONTHLY JOURNAL,

No. 106, for April, contains:—

1. The Manufactures of France—Sèvres. By Dr. Cooke Taylor. Illustrated—2. Ancient Carriages. By F. W. Fairholt, F.S.A.—3. Letters on Landscape. By J. B. Pyne—4. Visits to Private Galleries: Lord Ashburton's—5. The National Gallery—6. The Exposition of the Society of Arts—7. Lays of Ancient Rome. Illustrated—8. The Flower Groups of Braun. Illustrated—9. Midsummer Eve. By Mrs. S. C. Hall. Illustrated—10. Obituary: W. Collins, R.A.; T. Hargreaves; Mr. W. Hall—11. Art in the Provinces—12. Picture Dealing—13. Art in Continental States—14. The Cry from Ireland. By Mrs. S. C. Hall. Reviews—Topics of the Month—Correspondence, &c. The Illustrations in this Number are "Cupid Armed," engraved in line by P. Lightfoot, from the picture by W. Hilton, R.A., in the possession of the Right Hon. Lord Northwick; "Maternal Love," engraved by H. Cook, from the group in Sculpture, by E. H. Baily, R.A.; and about Fifty Wood Engravings. Price \$6 per annum. Subscriptions received by

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## Reviews.

*History of the Roman Republic.* By J. Michelet, Member of the Institute, author of "History of France," "Life of Luther," "The People," &c. Translated by Wm. Hazlitt, Esq., of the Middle Temple, Barrister-at-law. New York: Appleton & Co.

IN no branch of letters has the nineteenth century brought forth a greater revolution than in history. With two or three grand exceptions, previous to the establishment of the new or Germanic school of historians, the authors who devoted themselves to recording the lives of nations, were merely reproducers, collectors of the tales, the legends, or the chronicles of more ancient writers; all relating as absolute truths, whatever they chanced to find set down as truth, although utterly improbable, perhaps altogether impossible, and differing one from the other in little more than the spirit and style of their narratives.

With the present age, a new method has arisen, the consequence of which is this, that by the application of various tests, and the adoption of a severely analytical treatment, the latent meanings of ancient legends are exhumed from the dust of ages; the mythos is distinguished from the chronicle; the wholly fabulous is divided from the doubtful; and a close approximation is made to every truth, whose positive truth cannot as yet be obtained.

To explain fully what are these tests, and what their system of analysis, would exceed at once our limits and our ability—but it may be well to enumerate briefly some of the principal aids to historical investigation. The greatest of all, perhaps, is the study of the roots and origins of languages, and, through these, of the descent, migrations, and primordial seats of tribes and races—and thence the origin of nations. In like manner may be applied as tests to the truth of anciently received opinions, the great realities of science, geography, geology, astronomy, which will be found in numerous instances to confirm almost beyond the possibility of doubt, or to contradict as indisputably, the veracity of old narrations. Again, a knowledge of the arts, of architecture, monuments, nay agriculture, chemistry, navigation, and the courses of the winds and currents, which prevail in various regions of the globe, may be found a potent auxiliary in solving disputed points, and abolishing established errors.

Lastly, the doctrine of chances, the close approximation to absolute certainty as to the average duration of human life, the growth or diminution of population under various circumstances, and the comparatively new science of political economy, all work together beneficially, and may all be employed with the highest advantage in the investigation of the truths of history.

For the history of modern nations,—during those ages, we mean, of which we possess contemporaneous records composed by intelligent and civilized writers,—little of this labor of analysis is required; little, in fact, is left to examination except the partiality or impartiality, the honesty or dishonesty of the writers; and the historian has merely to seek out dili-

gently and collate carefully his authorities, and thence to draw his own conclusions, which to set down, when confident of himself, not as deductions, but as truths. For the relation of facts, and the recording of truths is history—the investigation of them, and the process of obtaining fact from fable, is not history but dissertation.

In writing the history of ages antecedent to all documentary record,—antecedent, perhaps, to the art of writing—for the first notices of which we must have recourse to barbarian or semi-civilized chroniclers, who record, after their own belief or fancy, the tales handed down to them by oral tradition, modifying, altering, exaggerating, or extenuating these, to suit their own narrow vision and limited intelligence, the task of the writer of the present day is vastly different and more arduous.

Here he is called to doubt, to analyse, to investigate, to compare, to conjecture; to work problematically from his data, until he too arrives at what he believes firmly to be either truth itself, or the nearest approximation to truth which can be attained; and that it is his duty to assume, and to set down, as history.

Arduous, therefore, is the duty, and vast the responsibility of him, who now assumes the historian, who undertakes to disentangle truth from fiction, fact from fable, and to lay down the law, as it were *ex cathedra*, with regard to the youth and life of the old world and the departed nations. There is much room in this for the display of acuteness, of depth, of patient labor, of sagacious ingenuity of true philosophy, and genuine science. There is much danger, again, of exhibiting, instead of these high qualities, a certain unsound smartness, superficial learning, rash jumping at conclusions, impertinent conjecture, shallow sophistry, and what may be summed up in a word as inordinate presumption.

Vast, doubtless, have been the good results of the Germanic mode of treating ancient history—for we must consider it to be a Germanic mode; since, although others had previously learned to doubt, and dared to destroy, it was reserved to the Teutonic writers, to dare yet more grandly to reconstruct aright from the old foundations, the edifice of ancient history. Immense strides have been made already toward the perfect knowledge of institutions, of courts, and of men, heretofore either altogether unknown, or misrepresented and distorted so as to defy recognition: and every step gained leads to a step yet higher on the ladder of historical truth.

While we confess this, however, to the fullest extent, we must put in our protest at the same time against certain evils which have crept in, perhaps necessary consequences to the system.

The first of these is a great and crying evil; it is this—that, following the example of the first great discoverers of the new track, men persist in writing dissertations and calling them histories.

It is perhaps necessary that Niebuhr should have done this—for surely no one will assert that his history of Rome is other than a dissertation on the history of Rome, and an actual analytical process, which must be studied by the reader as abstractedly as a problem in mathematics—since, aiming as he did at nothing more or less than the total subversion of early Roman history as it stood, and the setting up of something entirely different in its place, it was necessary that he should explain himself in full, and lay before his readers his entire process, in order to command their attention, and to avoid being regarded, as he

must otherwise have been, in the light of an innovating madman. We have no doubt that the great German, if he were not at the time of composing his immortal work aware of this defect in its character, would have discovered it after the completion of his whole arduous undertaking, had it been the will of Providence that he should live to complete it; and that, by his own hands or those of some of his friends and pupils, his discoveries would have been reduced to a simpler and more direct form—to the form, we mean, of a clear narration of conclusions, assumed—as we think they have a right to be assumed—as facts. As it is, this yet remains to be done; unless in so far as it has been done already by Dr. Arnold, whose noble work appears, so far as we have yet had time to study it, in its design and execution to be the very thing desiderated.

Another evil, which has sprung up from this system, is a tendency to mystification and obscurity, under the clothing of deep thought and philosophy, among the followers of Niebuhr; than which nothing is less observable in the master, who is never obscure but from the innate obscurity of his subject, and who is as free as the most matter-of-fact narrator from anything of wilful cant or jargon.

To both of these charges, in their most aggravated form, the work before us, Michelet's Roman Republic, is liable.

The earlier portion of it is neither more nor less than an extremely wordy, loose, and roving dissertation, full of wild speculations, crude conjectures, and unauthorized—or at least unproved—assumptions. It is tinctured throughout with a pretension to deep philosophy, which is in truth mere shallow, flowery, unmeaning jargon; and, in a word, we are at a loss to say whether it sins more abominably against the dictates of good sense or good taste. In no respect does it deserve to be regarded as a history of anything—least of all perhaps as a history of Rome.

The first line of the Introduction states—"This book is a history, not a dissertation. Is it founded on the knowledge and critical appreciation of the original texts? The reader will be able to judge of this on reading the notes."

Now, in reply to this, we have only to say, in the first place, that either we ourselves, or M. Michelet, are entirely ignorant what constitutes a history, and what a dissertation!—and, in the second, to declare boldly that it is *not*, in the main, founded on the knowledge and critical appreciation of the original texts; as we hope, hereafter, in the course of this, and subsequent papers, to demonstrate to the satisfaction of our readers.

To give some idea of that affectation of philosophy, which is in truth mere cant and jargon, we shall proceed to quote a passage from the introduction, in which M. Michelet lays down, as we suppose, or intends to lay down, his idea of the philosophy of history, and of the principles on which he proposes to expound it. To this conclusion, at least, we are led, from finding that he insists, throughout the first book of his history, on the symbolical nature of humanity, as he terms it.

After asserting generally, that the great modern historians, Niebuhr among the rest, are vastly indebted to Vico, and that "if Pythagoras remembered that he had, in a former existence, fought under the walls of Troy, these illustrious Germans ought, perhaps, to have remembered that they had all formerly

lived in Vico"—a splendid specimen, by the way, that, of the sterile-glittering, and shallow, copious bombast of the modern French style, which being interpreted would mean exactly the reverse of what M. Michelet intends that it should mean—namely, that those illustrious Germans ought *not* to have remembered, &c., &c. After asserting this, he bursts into the following rhapsody, which, if our readers comprehend, otherwise than through a glass darkly, we must confess them to be quicker-sighted than ourselves.

"The text of the *Scienza Nuova* is this: *Humanity is its own work.* God acts upon it, but through it. Humanity is divine, but no one man is divine. Those mythic heroes, the Hercules whose arms burst asunder mountains, those Lycurguses and those Romuluses, swift legislators, who, in the space of one man's life, accomplished the tardy work of ages, are the creations of the thought of nations. God alone is great. When man desired to have men-gods, he was fain to heap whole generations in one person; to combine in one hero the conception of a whole poetic cycle. It was thus they obtained historic idols—a Romulus, a Numa. The people remained prostrate before these gigantic phantoms. Philosophy raises them, and says to them: That which you adore is yourselves, your own conceptions."

Whatever philosophy says to the people, she might exceedingly well say to M. Michelet.

"Hereupon, these fantastic and inexplicable figures, which floated in the air, objects of a puerile admiration, re-descend within our reach; they quit poetry to enter the realms of science. The miracles of the individual genus are ranged under the common law; the equalizing hand of criticism passes over the human race. This historical radicalism does not go the length of suppressing the great men; there, doubtless, remain some who rise above the crowd to the height of the head or the waist, but their foreheads are no longer lost in the clouds; they are no longer of another species; humanity may recognise itself in all its history, one and identical.

"What is more original, is the having proved that these historic fictions were a necessity of our nature. Humanity, at first material and gross, could not, in languages still altogether concrete, express abstract thought, but by realizing it; by giving it a body, a human personality, and a proper name. The same need of simplification, so natural to weakness, occasioned also the designating a collection of individuals by the name of one man. This mythic man, this son of the popular thought, expressed at once the people, and the idea of the people. Romulus is force, and the people of force; Juda, divine election, and the people elected.

"Thus humanity starts from the symbol in history, in law, and in religion. But from the materialized, individualized idea, it rises to the pure and general idea. In the motionless chrysalis of the symbol is operated the transformation of the mind; this spreads and grows as far as it can; it at length bursts its envelope, which then falls, dried up and withered! This is manifest, more especially in law; law dates its revolutions, and engraves them upon brass. Those of religions, languages, and literatures, need to be illumined and filled up by the history of legislation and jurisprudence. Rome, the world of law, necessarily occupied a large space in the history of the human species; the struggle of the symbol and of the idea, of the letter and the spirit, is nowhere more visible or more dramatic."

The whole context of the first book of the History which M. Michelet has entitled *Rome*, is written in the same spirit with the above.

It is full of passages of brilliant bombast; full of antithetical points, which, at first, appear to contain some deep meaning, until, on a

closer examination, we discover that they mean absolutely nothing; it is full of the wildest and most absurd assumptions; as, for instance, that the ancient Pelasgic races of Italy were *industrials*, i. e., manufacturers, miners, chemists, and the like, and were therefore oppressed and overwhelmed by the heroic tribes who conquered them, and who, he informs us, are the natural foes of agriculture and industry. This theory, so far as we can discover, is founded on nothing but M. Michelet's fanciful explanation of the old heroic legends of magicians, fire-breathing bulls and dragons, which he chooses to interpret into factories, and, for aught we know, steam-engines, of Cyclops, whom he boldly asserts to be miners, with lamps fixed on their heads, and of Circe's and other witches, brewing potent draughts by cedarn fires, whom he also interprets as *industrials*, because fires are not often necessary in so warm a country as Italy.

Of a similar nature with this ineffable stuff, is his account of the early religion, the double, or, as he terms them, hermaphrodite deities of early Italy, and the substitution for them of the Greek religion.

Lastly, of a like nature is his attempt not to elucidate, or reconstruct, the history of the kings and earlier commonwealth, as Niebuhr has done—Niebuhr, whom he affects to venerate, but whom he never quotes but to disparage, and endeavor to disprove—but to explain away, by his favorite jargon of symbolization, the first hint of which we have in the passage quoted above.

It will easily be perceived, by what we have already said, that we have little respect either for M. Michelet or his work. Such is, indeed, the case; the former is one of the shallow, infidel, bombastic-latitudinarian, low-radical school of French philosophers; and the latter an undigested mass of crudities, impertinences, and ridiculous assumptions, all the merit of which he has drawn from his memory of the labors of others, whom he under-rates; all the demerits of which are purely his own, and those of the school to which he belongs. In future papers, we shall go more deeply into this subject, and endeavor to show our readers that if we speak boldly we do not speak without consideration.

*The Life of Israel Putnam.* By William Cutler. New York: G. F. Cooledge and Brother. 12mo., pp. 383, 1847.

This is a clear, sensible, and honest piece of biography, of a prominent officer in the revolutionary war, and forms very properly a volume, in an American series of Lives, in which we find those of Marion, the famous Carolina partisan general, and of Capt. John Smith, the gallant discoverer and settler of Virginia. Putnam, like those adventurous spirits, was a man of romantic bravery and daring enterprise, and like them also, estimable as a man, as well as admirable as an officer. We are glad to see put in historical shape, and fortified by reliable testimony, the almost fabulous accounts of the courage and resources of gallant "Old Put," as well as to read a manly vindication of the absurd imputations upon his courage and skill.

Our history, thus far, has three epochs—the colonial era, the revolutionary age, and the period since. The second or middle period, was our heroic age of statesmen and men of action, and truly great public characters, in every department. Among those noble spirits, Putnam was one of the foremost,—bold, able, ingenious, humane, upright, and sincere. What are the words of Washington himself, whose

language is to be received with reverence? In one of his letters to the President of Congress, he speaks of Putnam, then a Major-General and second in command, as a most valuable man, and a fine executive officer. And in a most kind letter to the old veteran, disabled by disease, and retired in the evening of his life from public service, he thus writes: we transfer the letter to our columns entire, regarding it as worthy of the "greatest spirit" in an era of probity, elevation of sentiment, and of public and well as private honor.

"Head-Quarters, 2d June, 1783.

"DEAR SIR:

"Your favor of the 20th of May I received with much pleasure. For I can assure you, that, among the many worthy and meritorious officers with whom I have had the happiness to be connected in service through the course of this war, and from whose cheerful assistance and advice I have received much support and confidence, in the various and trying vicissitudes of a complicated contest, the name of Putnam is not forgotten; nor will be but with that stroke of time, which shall obliterate from my mind the remembrance of all those toils and fatigues, through which we have struggled, for the preservation and establishment of the *Rights, Liberties, and Independence* of our Country.

"Your congratulations on the happy prospects of our peace and independent security, with their attendant blessings, to the United States, I receive with great satisfaction; and beg that you will accept a return of my gratulations to you on this auspicious event—an event, in which, great as it is in itself, and glorious as it will probably be in its consequences, you have a right to participate largely, from the distinguished part you have contributed towards its attainment.

"But while I contemplate the greatness of the object for which we have contended, and felicitate you on the happy issue of our toils and labors, which have terminated with such general satisfaction, I lament that you should feel the ungrateful returns of a country in whose service you have exhausted your bodily health, and expended the vigor of a youthful constitution. I wish, however, that your expectations of returning sentiments of liberality may be verified. I have a hope that they may—but should they not, your career will not be a singular one. Ingratitude has been experienced in all ages; and Republics, in particular, have ever been famed for the exercise of that unnatural and sordid vice.

"The Secretary at War, who is now here, informs me that you have been considered as entitled to full pay since your absence from the field, and that you will still be considered in that light till the close of the war; at which period you will be equally entitled to the same emoluments of half-pay, or commutation, as other officers of your rank. The same opinion is also given by the Paymaster General, who is now with the army, empowered by Mr. Morris for the settlement of all their accounts, and who will attend to yours, whenever you shall think proper to send on for that purpose, which it will probably be best for you to do in a short time.

"I anticipate, with pleasure, the day—and that I trust not far off—when I shall quit the busy scenes of a military employment, and retire to the more tranquil walks of domestic life. In that, or whatever other situation Providence may dispose of my future days, the remembrance of the many friendships and connexions I have had the happiness to contract with the gentlemen of the Army, will be one of my most grateful reflections. Under this contemplation, and impressed with the sentiments of benevolence and regard, I commend you, my dear Sir, my other friends, and with them the interest and happiness of our dear country, to the keeping and protection of Almighty God.

"I have the honor to be, &c.,

"GEORGE WASHINGTON.

"To the Honorable Major-General PUTNAM."



The events of his life were chiefly military; we see little of the farmer and citizen. Early leaving the plough, Cincinnatus-like, for the field, an incident that occurred several times during his career, he is popularly known, only or chiefly as a military leader, and especially as a partisan. In this line of action he was almost invariably successful, ready, and indefatigable. As Marion was the partisan leader of the south, Putnam holds much the same portion at the north and east, though he was something beside, being a capital scout, or daring ranger.

He commenced his military career in that school of discipline for the officers of the revolution, the seven years' war, where as a colonist he fought with the English, and against the French; while afterwards the tables were completely turned, he fighting for and with his countrymen against the British, and in company with the French. War brings about strange changes, and here was one of the most remarkable.

From a private soldier in the provincial troops, Putnam rose to be second only to the Commander-in-Chief in the American Army, passing regularly through the intermediate grades. The fortune of war made him a rover before the breaking out of the revolutionary contest; he fought in Canada, New York, at the Havana, and at Detroit.

At the commencement of hostilities, he promptly made up his mind (heretofore a good loyalist) to prove himself what was better yet, under the circumstances,—a true patriot. He was present and active in the Battle of Bunker Hill, and in most of the principal engagements of the war, though during the last three or four years he was not able, from the effects of a stroke of paralysis, to take any part in what was going forward.

The daring of Putnam is the characteristic by which he is best known. Some dozen feats are recorded of him, any one of which would make the fortune of a common hero:—his bird-nesting when a boy; the wolf story; the exhibition of strength in mastering a bull; his critical position when a captive of the Indians, when he came near realizing the fate of Captain John Smith, and was rescued in a somewhat similar manner; his behavior at a fire; his encounters twice, one man to ten, 150 to 1500; his escape down the rapids of the Hudson; his duels (he abhorred duelling, and could afford to refuse to fight, but he effectually scared two fire-eaters determined to have satisfaction, and by a comic, yankee stratagem); and numerous wild adventurous attempts, almost invariably successful. Of these his encounter with the wolf is well known, and also the fearless descent of the precipice at Horseneck. The earliest recorded act of Putnam, of this kind, is not so well known, for which reason we shall make room for it.

"In common with most boys in the same situation in life, Putnam found great amusement in 'bird's-nesting.' Like many other boys, too, whose experience has not been written, he found it a very hazardous sport, having nearly lost his life in one of his harebrained attempts to perpetrate this species of heartless piracy. It was customary on these occasions for several boys to go out in company; but Putnam was always the leader of the band. In the case referred to, they had discovered a fine nest, lodged on a frail branch, near the top of a very high tree. The tree stood apart from others, and was difficult to climb. The nest was so far out of the way that it could not be reached with a pole, or any other contrivance which they could command. The only possible way, therefore, to secure the prize, was for some one to venture upon one of those

frail branches, neither of which, in the opinion of all the party, was sufficient to sustain the weight of any one of their number.

"Putnam regarded the nest and the limb in silence for some minutes. At length he said:

"That bird has some of the qualities of a good soldier; she has selected her post with excellent judgment, and fortified it with great skill. I'll wager there is not a boy within ten miles that can reach that nest."

"No one was disposed to accept the implied challenge. They were about quitting the spot in quest of some more practicable sport, when Putnam, deliberately taking off his jacket, and rolling up his pantaloons to his knees, said—'There's nothing like trying,' and proceeded to climb the tree.

"His companions used their utmost eloquence to dissuade him from the mad attempt; but all to no purpose. He never flinched from any undertaking when he had once made up his mind to it. The tree was ascended, and the limb gained, nearest to that which held the nest. It seemed stouter than the others. The daring boy placed his foot on it by way of trial. It creaked ominously; while the mother-bird, with a shrill cry, abandoned her nest, hovering anxiously around, and uttering many a touching complaint.

"Stepping boldly out upon the limb, it bent under him. The boys below warned him of his danger, and entreated him not to venture any further. Getting down upon one knee, he reached towards the nest, but before he could grasp it the limb cracked. His comrades shouted to him to come down, but he still persevered. His fingers touched the wished-for prize. In his eagerness he cried, 'I've got it—it is mine.' At that instant the limb broke quite off, and Putnam fell: but not to the ground. His fall was arrested by one of the lower branches of the tree, which caught in his pantaloons, and held him suspended in mid air with his head downward.

"Put, are you hurt?" inquired one of the boys.

"Not hurt," answered the undaunted heart, 'but sorely puzzled how to get down.'

"We cannot cut away the limb for you because we have no knife."

"You must contrive some other way to relieve me then, for I cannot stay here till you get one."

"We will strike a light, and burn the tree down."

"Ay; and smother me in the smoke. That will not do."

"There was a boy named Randall in the group, who was noted for being a crack marksman, and who afterwards fought bravely at Putnam's side. Fortunately, he seldom went out without his rifle, and had it with him on this occasion.

"Jim Randall," said he, 'there's a ball in your rifle.'

"Yes."

"Do you see that small limb that holds me here?"

"I do."

"Fire at it."

"What! to cut you down?"

"Of course; for what else could I ask it?"

"But I might hit your head, perhaps."

"Shoot; better blow out my brains at once, than see me die here by hanging, which I shall certainly do in fifteen minutes. Shoot."

"But you will fall."

"Jim Randall, will you fire?"

Randall brought his rifle to his shoulder. Its sharp crack rang through the forest—the splinters flew—and Putnam fell to the ground. He was severely bruised by the fall. He laughed it off, however, and nothing more was thought of it.

"Not many days after, Putnam, who could never endure the thought of being defeated in an enterprise, returned alone to that tree, and succeeded, though with the greatest difficulty, in securing the nest, which he bore away in triumph to his companions."

And also for this later feat of the mature man, the natural result of such a boyhood.

"In opening the campaign of 1760, General Amherst found himself in possession of the most important posts which the French had hitherto occupied in America; and resolved, in obedience to instructions, to attempt the immediate and entire annihilation of that power in Canada. The Marquis de Vaudreuil, who was in command at Montreal, applied himself diligently to strengthen the fortifications of that place; and determined, if possible, to make a final stand against the further progress of the English. For this purpose, he called in all his detachments, and collected around him the entire force of the colony. His resolution was vain. The British general, having but one point on which to concentrate his forces, very wisely and humanely prepared to collect them all at that point, in hopes, by compelling an immediate surrender, to secure a bloodless victory. For this purpose, three armies were directed to proceed by different routes, and appear at the same moment before Montreal. General Murray, with the corps which had been commanded by the victorious Wolfe, was ordered to ascend the St. Lawrence from Quebec. Colonel Haviland, at the head of another division, sailed from Crown Point, by way of Isle-aux-Noix—which was evacuated by the enemy on his approach. General Amherst, with the remainder of the forces, consisting of about ten thousand regulars and provincials, passing up the valley of the Mohawk, and down the Oneida, advanced to Oswego, where he was joined by one thousand Indians of the Six Nations, under Sir William Johnson. Embarking, with his entire army, on Lake Ontario, and taking in his way the Fort of Isle Royale, he arrived at Montreal, after a difficult and dangerous passage, on the same day that General Murray landed at the same place from Quebec. The two Generals met with no opposition in disembarking their troops; and by a happy concurrence in the execution of a well-concerted plan, Colonel Haviland joined them with his detachment the next day.

"Lieutenant-Colonel Putnam's regiment formed a part of the main division under the General-in-chief. During their progress, several incidents occurred, in which his peculiar ingenuity, as well as his intrepidity, was put to the test. Having entered the St. Lawrence, it was necessary, in order not to leave an enemy in their rear, to dislodge the garrison at Fort Oswegatchie—situated on Isle Royale, at the mouth of the Oswegatchie river.

"The approach to this place was guarded by two armed vessels of twelve guns each, that kept possession of the stream, and rendered it impossible for the British army to proceed, as one broadside from these ships would demolish their whole fleet of boats. General Amherst was somewhat disconcerted; as he must either abandon his boats altogether, and proceed by land, or contrive some extraordinary means to get rid of this formidable adversary. While he was pondering what should be done, Colonel Putnam came to him, and pointing to one of them, said: 'General, that ship must be taken.'

"Aye," replied Amherst, 'I would give the world if she were taken.'

"I'll take her, Sir," said Putnam, coolly.

"How?" asked Amherst, smiling incredulously.

"Give me some wedges, a beetle, and a few men of my own choosing, and I will soon put her out of your way."

"Amherst could not conceive how an armed vessel was to be taken by four or five men, with no other arms than a beetle and wedges. But he had known something of the ingenuity and daring of the provincial Colonel, and his skill in executing feats of peculiar difficulty. He was accordingly authorized to proceed; and furnished with everything that he desired for his experiment.

"In the darkness of the night, Putnam and his chosen few, in a light boat with muffled oars, stole unperceived under the vessel's stern, and

drove the wedges so firmly between the rudder and the stern-post, as to render the rudder quite unmanageable. They then effected their escape in the same stealthy manner as they had come. Deprived of her helm, the ship was left at the mercy of the winds and the stream, and was soon driven ashore. In this condition she offered no resistance to the British arms, but struck her colors at the first summons. Her companion followed her example without delay, so that this victory was won without the loss of a man, or the firing of a gun on either side."

Of such incidents Putnam's personal history is full, and they serve to give individuality to the man; yet these are not more characteristic than many instances of his humanity. The first half of this biography, that part which relates more particularly to the early career of Putnam and the seven years' war, is by far the most interesting. The hero appears there more frequently as the chief actor. During the war of the Revolution, Putnam was one of a band of heroes; and we hear less of his astonishing feats. The biography here (whether to disguise poverty of material, or from sheer neglect on the part of the writer, we are not prepared to say), assumes more of the character of a general history, and personal adventures become merged in the gradual progression of events.

The name, character, and services of Putnam place him within a select class, which included Stark, Allen, Wayne, and Marion—all independent, fearless, patriotic, true. Arnold was perhaps a man of as brilliant valor, but his name is known on the roll of history chiefly as a traitor. Greene, and Sullivan, and Schuyler, and Lee, were perhaps better tacticians, and of undoubted courage and zeal for the cause; but not qualified so well for the dangers and the difficulties of partisan warfare.

But we have said enough of the military character and qualities of Putnam: let us look at him in a nobler character,—as the good man. Hear Mr. Peabody, who has written his life:

"But his military reputation, high as it was, concealed no dark traits of personal character beneath its shadow. In all the domestic relations, the surest test of habitual virtue, he was most exemplary; and his excellence in this respect deserves the more notice, as the stern discipline and wild adventure, in which so much of his life was spent, were more favorable to the growth of severer qualities. His disposition was frank, generous and kind; in his intercourse with others, he was open, just, sincere, and unsuspecting; liberal in his hospitality, and of ready benevolence, wherever there was occasion for his charity. Those who knew him best were the most forward to express their admiration of his excellence."

And Dr. Dwight:

"With only the advantages of a domestic education in a plain farmer's family, and the usual instruction of a parish school, he raised himself from the management of a farm to the command of a regiment in the last Canadian war, and in the revolutionary war to the second command in the armies of the United States. To these stations he rose solely by his own efforts, directed steadily to the benefit of his country, and with the cheerful as well as united suffrages of his countrymen.

"Every employment in which he engaged, he filled with reputation. In the private circles of life, as a husband, father, friend, and companion, he was alike respected and beloved. In his manners, though somewhat more direct and blunt than those of most persons who have received an early polished education, he was gentlemanly and very agreeable. In his disposition he was sincere, tender-hearted, generous, and noble. It is not known that the passion of fear ever found a place in his breast. His word was regarded as ample security for anything for

which it was pledged; and his uprightness commanded absolute confidence. His intellect was vigorous; and his wit pungent, yet pleasant and sportive. The principal part of his improvements, however, were derived from his own observation, and his correspondence with the affairs of men. During the gayest and most thoughtless period of his life, he still regarded religion with profound reverence, and read the Scriptures with the deepest veneration. On the public worship of God he was a regular and very respectful attendant. In the decline of life, he publicly professed the religion of the Gospel; and in the opinion of the respectable clergyman of Brooklyn, the Rev. Dr. Whitney, from whose mouth I received the information, died hopefully a Christian."

And Dr. Whitney:

"He was eminently a person of public spirit, an unshaken friend of liberty, and was proof against attempts to induce him to betray and desert his country. The baits to do so were rejected with the utmost abhorrence. He was of a kind, benevolent disposition; pitiful to the distressed, charitable to the needy, and ready to assist all who wanted his help. In his family he was the tender, affectionate husband, the provident father, an example of industry and close application to business. He was a constant attendant upon the public worship of God, from his youth up. He brought his family with him when he came to worship the Lord. He was not ashamed of family religion. His house was a house of prayer. For many years he was a professor of religion. In the last years of his life, he often expressed a great regard for God, and the things of God. There is one, at least, to whom he freely disclosed the workings of his mind—his conviction of sin—his grief for it—his dependence on God, through the Redeemer, for pardon—and his hope of a future happy existence, whenever his strength and heart should fail him. This one makes mention of these things, for the satisfaction and comfort of his children and friends; and can add, that, being with the General a little before he died, he asked him whether his hope of future happiness, as formerly expressed, now attended him. His answer was in the affirmative; with a declaration of his resignation to the will of God, and his willingness even then to die."

*The Autobiography of Goethe.* Edited by Parke Godwin. New York: Wiley & Putnam's Library of Choice Reading.

We are happy to perceive that a translation of this important work has at length been achieved, and that it is to be presented in so becoming and elegant a form. A faithful and complete version of these most interesting and instructive volumes, has long been needed and desired; and it is strange that it should not have been undertaken before. We hope, however, that the present publication will, to a certain extent, satisfy the demands which have been made, and the expectations raised.

The work of the translator seems, on the whole, to be fairly done, showing a close and careful attention to the original, and often flowing with an easy grace, so rarely to be met with in translations; though we must confess, we sometimes miss that force and felicity of expression, in which Mr. Carlyle was formerly so successful. It has also struck us that, in a few instances, a diction a little more elevated would have been in itself agreeable, and as true to the spirit of the original. The value of these volumes would also be materially enhanced by more copious annotation. Properly to edit and present this work to the American public, is a task highly honorable, and one that requires much practical acquaintance with German life and literature; and we hope

the editor will not consider his labor completed until an appendix is added, containing many explanations and much information concerning events and characters little known to the American reader. We should like, also, to see elucidated certain particulars which Goethe himself has passed over, and to find a sketch of his life, commencing where the autobiography closes, and continued to his death.

Of all the modern German writers with whom we are acquainted, there are none whose works we would more willingly see in the hands of our countrymen, than those of the author before us; and of his numerous writings, none seem calculated to produce more happy effects than the work under consideration. There is, about whatever falls from the pen of the great German Poet, an air so genial and serenely earnest, that it cannot but exert a beneficial influence upon our too anxious and excited minds; and the present work, in particular, contains such perfect simplicity and naturalness in all its details, such cheering and earnest views of man's life and destiny, blended with so much instruction and true wisdom, that no one can rise from its perusal otherwise than refreshed, encouraged, and truly edified.

The first four Books contain an account of Goethe's parents and family, and a charming narrative of the manner in which he spent his childish years. But we must pass them over, quoting but a single remark upon children and childhood, which many fond and credulous parents would do well to reflect upon.

"Who is able to speak of the fullness of childhood as it should be spoken of? We can only behold the little creatures, as they flit about us, with delight and admiration; for the greater part promise more than they ever perform, and it seems that nature, among the other naughty tricks that she plays us, designs to trifle with us also in this respect. \* \* \* If children grew up according to their early indications of talent, we should possess an abundance of geniuses; but growth is not simple development; the various organic systems that constitute the whole man, spring from one another, are consequent upon one another, change into each other, dispossess one another, and even waste one another, so that after a time scarcely a trace is to be found of many aptitudes and manifestations of ability."

The Fifth Book shows us Goethe in the first period of his youth, treats of the imposing spectacle at the coronation of the Emperor Joseph II., and introduces us to the author's first love affair.

"Every bird," he says in commencement, "has its snare, and every man is led or misled in a way peculiar to himself." Through friend Pylades he had been introduced to certain convivial entertainments, and to a society more agreeable than select. However, Goethe's connexion with them was throughout perfectly innocent; and the individuals towards whom he was more particularly drawn are proved to have been good and well-disposed, though somewhat thoughtless. We can only notice the rising, transit, and final obscurity of this celestial Venus, which first shone upon the heart of the lay-poet, and awoke it to dreams of love and high romance:

"As at last the wine was failing, one of them called the maid; but instead of her there came a maiden of uncommon, and, to see her in this environment, incredible beauty. 'What is it?' said she, after kindly giving us good evening: 'the maid is ill, and gone to bed: can I serve you?' 'Our wine is out,' said one, 'couldst thou get us a couple of bottles over the way?'—it were very good of thee.' 'Do it, Gretchen,'



said another; 'it is but a cat's leap.' 'Surely,' said she; took a couple of empty bottles from the table, and hastened out. Her figure, as she turned from you, was almost prettier than before. The little cap sat so neat on the little head, which a slim neck so gracefully united with back and shoulders. Everything about her seemed select; and you could follow the whole form more calmly, as attention was not now attracted and arrested by the true still eyes and lovely mouth." \* \* \* "The form of that girl has followed me from that moment, through all vicissitudes: it was the first durable impression that female nature had ever made upon me."

Goethe had written, at the request of his new friends, a poetical love-letter, which was to have been used for the not very laudable purpose of mystifying a young man into the belief that he was ardently beloved by a lady whom he fancied:

"Margaret had drawn my sketch of a poetical epistle towards her, and read it half-aloud in a sweet and graceful manner. 'That is very pretty,' said she, stopping with a most ingenuous air, 'but pity that it is not to be put to some true use.' 'That were indeed desirable,' I cried, 'and oh! how happy must he be, who should receive from the maiden he infinitely loves, such an assurance of her affection.' 'There is much required for that,' she answered, 'and yet it is possible to many.' 'For example,' I said, 'if any one who knew, prized, honored, and worshipped you, should lay such a paper before you, what would you do?' I shoved the paper nearer to her, as she had previously pushed it back to me. She smiled, thought a moment, took the pen, and subscribed her name. I was beside myself with rapture, sprang towards her, and would have embraced her," &c., &c.

We have only space for the last appearance of this morning-star of youthful love:

"Here now the four of us walked up and down in the greatest felicity, and I, by Gretchen's side, fancied that I wandered in those Elysian fields, where they pluck from the trees crystal cups that immediately fill themselves with delicious wine, and shake down fruits that change into every dish that you may desire." \* \* \* "When I had accompanied Gretchen as far as her door, she kissed me on the forehead. It was the first time she had ever granted me that favor, and it was the last; for, alas! I was destined never to see her again."

*Instructions to Young Sportsmen in all that relates to Guns and Sporting, &c.* By Lt. Col. P. Hawker. First American, from the Ninth London Edition. Carefully collated from Authentic Sources by W. T. Porter, Esq. 8vo. pp. 460. Philadelphia: Lea & Blanchard.

WHEN books, such as the above, cease to be regarded with interest, and read with enthusiasm, we too shall become sentimental, and sigh for the "good old times of Adam and of Eve." Rather take us back to fig-leaf aprons, or at least to the hirsute covering of Esau, than swathe our manhood in the swaddling clothes of modern Transcendentalism, which out-Byrons Byron in collars, and out-Samsons Samson in hair and beard, to shake the world with spiritual heroics over the slaughter of a Tom-tit. It was, at least, a distinction of the elder men that they walked, with countenances erect, before the Lord, with the exception of one Atlas, a respectable ancient, for whose bowed shoulders there appear to have been weighty reasons; but that "humped" shoulders should be almost the unvarying characteristic of these later heroes, constitutes a more puzzling inquiry. It may be they are weighed down by the burden of that spiritual world which they have so valiantly taken upon

themselves; or, it *may be*, that spinal disease, with the rocking chair their throne of state, has something to do with it! But this they would consider an invidious discussion! Be the truth upon this point where it may, we must be permitted to confess ourselves not quite sick enough to relish milk and water as a beverage, whether of our spiritual or "inner man." We accuse ourselves of a digestion, and plead guilty to a circulation something warmer than that of a fish or a frog. Hence, though we have no sympathy for the platitudes of bathos, yet, if there be such a thing, we acknowledge a weakness for the *plate-itude* of a game dinner. "Horror!" says our Transcendental Pythian, "your appetites are cannibal—your amusements those of a savage!" "Hah!—those attenuated shadows of a shade!—Pray, upon what is your insubstantial essence fed?" "Upon fruits and vegetables—not upon red blood, and the dead bodies of God's free creatures!" "Pshaw! what difference does it make whether the blood is red, green, or white? Every vegetable you devour is a microcosm of the world, and populous with living creatures! How have you learned that the pang of dissolution is less to them than to the stag or boar? If the destruction of animal life be a crime, does He who marks the fall of every sparrow regard, with less complacency, the death of myriads of animalculæ, crushed by every movement of your jaws? Four-fifths of the creatures which are visible to the naked eye, live by mutual destruction, and the other fifth upon that of those which science, through the microscope, has revealed to us! Where will you stop? All things that live, in the grades below man, are the fungi of decay; and all that is material of him is alike so. Death is so entirely the law of life, that, though fed on air, you must do murder with every breath; it is the fuel of all life, except, perhaps, that of Baby Ethics, alias—Transcendentalism!"

But we are wasting words upon what is neither a thing, nor the reflex of a thing. Mr. Kennedy's "bah!" is gloriously and eternally legitimized, as the only answer *men* have to make to such twaddle. That a "truth is nourished by the blood of the martyrs," is, perhaps, the most central aphorism of ANY "Proverbial Philosophy!" certainly it is in that of Venery. That God *might* or could have made men otherwise, we are assured; but that he did *not* we are equally so. Even Ham was not the first hunter, for Eve did murder of the monads when she bit the forbidden fruit? That Cain, Esau, Nimrod, Nebuchadnezzar, and all that hairy branch of the family, made the first "fur fly," no commentator will dispute; but that "fur," in its technical and commercial sense, was the only garniture of destroyed and destructible creatures, up to this time, may well be considered a debatable question. The later progeny of this Ham family have found it quite as much in point to make "the feathers fly." As for all the *down-y* grades, both of hunters and of prey, from this point, *facilis descensus*, to the little end of nothing, we refer our readers to Sir Joseph Banks, and the Reports of the Royal Academy. But seriously, hunting, with its rough sports and attendant appetite, first made *men* of us. The Paradisaical comforts of our progenitor, Adam, before the fall, would have made us a race of loafers. It is evident the curse meant that we should earn our *meat* as well as "bread," by the sweat of our brows. Nobody has thus more fairly earned it (i. e., meat) than the hunters of the family of Adam. They have always constituted an order of the Tall Sons of Anak, of which

order the "Tall Son of York" is now the grand master, by acclamation, on our new continent. He is not only grand master *per se*, but by the divine and legal "right of possession," through many years of steadfast devotion to the rights, interests, and humors of said order. He stands in the breach, between an effeminate philosophy and the manhood of our race. For all traits, as well of manhood as of delicacy, we would recommend him to "Dian" as a new "Endymion," somewhat sturdily developed, to be sure. He would hardly do for an allegorical dream of poetical enthusiasm—for we suppose Dian, or the moon, has been cured of that by this time—but he will stand as the embodiment of that hale and doughty hardihood which belongs to our new country. In a word, he has Americanized the Olympic Heroics! "The Spirit of the Times," which he has conducted, is not merely a name. It is absolutely what it pretends to be. It has linked the old feudal times with ours.

We are conservative enough to have full confidence in the physical; for it seems that God has made the material organs of that life the only true interpreters between himself and us; and as, when he first formed Adam out of the dust of the earth, these organs were his first present to us, we shall continue to regard with respect the revelations they make!

After all, since we are neither seraphim nor angels, we must be "men that *are* men!" "And there were giants in those days," was said of a very remote period; but should we undertake a physical comparison, General Tom Thumb might almost stand as the giant of this, Porter and his peers always excepted! At least, we are assured that General Thomas will, through all coming ages, be considered, physically and intellectually, a giant prototype of all that race of namby-pamby heroes we have hinted at!

Think of that period when "it was sport for the strong"

"To—go forth with pine  
For a spear 'gainst the mammoth,  
Or strike through the ravine  
At the foaming behemoth,  
While man was in stature  
As towers in our time,—  
The first-born of Nature,  
And like her, sublime."

And then of the Pigmy of modern Cockneydom—

"Who makes the woods wonder"

with a vengeance—when he goes pottering for wrens! Or, if this contrast be not strong enough, remember that grand vision of a mighty race Old Spenser has so quaintly embodied in his Allegory, "Moiopotmos"—

"And then about his shoulder broad he threw  
An hairie hide of some wild beast, whom hee,  
In salvage forest by adventure slew,  
And reft the spoyle his ornament to bee,  
Which spreading all his back with dreadful view,  
Made all that him so horrible did see,  
Thinke him Alcides with the lyon's skin  
When the Naemean conquest he did win."

And now by the side of this noble *savage* place the picture of a feeble, thin anatomy, with "tediousness the limbs and outward flourishes"—whose "mission" is to gaze for love upon some star! Is not General Thumb the Atlas meet to bear a world full of generations such as these? We had rather eat acorns, and wash them down with bear's oil all our days, than be descended from such. We should be incessantly fearing death by sudden evaporation. All that is warm, strong, chivalric, and consistently noble in our manhood, we obtain by descent from a race of Hunters. Our Old World ancestors were first acorn-eating hunters—then robbers—then conquerors—then knights, lords, and deer-

stealing yeomen. Then came that glorious period—

"In rough magnificence arrayed,  
When ancient chivalry displayed  
The pomp of her heroic games,  
And crested chiefs and tiaraed dames  
Assembled at the clarion's call,  
In some proud Castle's high arched hall."

We know the fanatic Agrarian will sneer with childish self-sufficiency, that we have called the age of Feudal oppression glorious. But this is only characteristic of the blind inconsistency of such maudlin prophets, who, imagining themselves specially inspired with regard to the present and future progress of humanity, are utterly ignorant of the laws which governed its past development. Such are as unfit to talk of progress as babbling infants to instruct our Senators of policy. Compensation is God's law of progress—and although the masses were oppressed—there were a few privileged classes who, having the leisure and the means for liberalizing pursuits, soon wrought out from the chaos of the Dark Ages the problem of *Rights*, and from these emanated all the modern ideas of liberty,—this was the recompense. Learning was preserved in the monasteries, and the Barons wrested Magna Charta from King John. This, and the Protestant Reformation—the two greatest movements—came from the obnoxious orders of privilege; the one from hunting and hawking Barons—the other from the seclusion of the cloister. The masses followed, and the necessity for such orders ceased. Then came our Fathers to these shores—the chivalric gentlemen and hunter knights went south, and the sturdy Puritan hunters went to the north. With their knives and rifles they soon won food and clothing for themselves of the wild beasts, and a home for freedom and their children, of the savages. In a word, it was first in those regal days of hunting—

"When quick thoughts like lightning were alive!"

All the impulsion of our national character—all of the hardy, stern, resolute, and generous that may be native, we take through the blood of our noble hunter ancestors. That terrible soldiery which is devastating Mexico, is composed of hunters, almost to a man—and the eagle they carry before them, is a hunting bird—the fierce-eyed king of the winged hunters! Then honor to the magnanimous art of *Venery*! and honor to its patrons among us, Porter and Hampton, and Kendall, and all!

Porter has done a great thing for himself, and all good men and true on this side the water, in editing this edition of Hawker. The matter-of-fact enthusiasm of that worthy person, is very infectious, and will meet—as the Associationists say—its "correspondence" here. A military man, our Colonel seems to have devoted himself to this cognate art, not alone with the passion of an amateur, but as well with the laborious, circumstantial minuteness and skill of a professor. His earnestness is quite refreshing, and the direct and resolute simplicity with which he follows up his almost exhaustless subject through its apparently trivial details, imposes respect upon us, and convinces us through his strong convictions of their importance. He is a gossip—but a pleasant one—because we feel that he gossips out of the fulness of knowledge—and can't help it! He gives us the opinions of a sage old sportsman upon guns and gunning, from the position of a higher than mercenary caste, and we perceive that they are those of a gentleman—just such as he would throw off in a cosy after-dinner chat over the wine. We listen with deference because we are in-

structed, and feel grateful. We may venture to indulge a smile—but it is only an inward one—when we observe with what pertinacity of lingering fondness the veteran dwells upon the merits of his first love, the flint lock—in opposition to the resistless progress of the—then novel—detonator, to universal favor. We perceive that though he fights step by step he fights forlornly, and against his own convictions even. But when he has felt that the new dynasty *must* reach the ascendant in spite of his regrets, we admire his magnanimity when we find him turning all his experience to the improvement of the rival arm. Yet we heartily appreciate that tenderness for the past which leads him to open his ninth edition with the eulogy, obituary, and epitaph—written by himself—of his eldest friend and co-worker, the immortal Joe Manton. Aye immortal—for what gentleman had been slain in mortal duello honorably, who was not indebted for his mittimus to the great Joe Manton! What boasted feat of sportsmanship was legitimized, but that the lead had been thrown through the scientific tubes of Joe; in a word, whoever shot at man, bird, or beast, with any other tool but was disgraced in his success, and doubly damned in his failure! Peace to the manes of Joe!—though there is some doubt whether our prayer will be realized. For we may suppose his ghost will meet with such swarms of those who have been sent to the returnless shore through his consummate skill, that it will be somewhat troubled until he gets under the immediate wing of Radamanthus! All the peers and successors of Joe are dwelt upon with an equally kindly simplicity.

As for the body of the work, we are glad that Mr. Porter has been wise enough to cut much of it down, as the subjects treated of are entirely unsuited to this meridian. Porter has well explained this matter to American readers, in his Editor's Dedication to Colonel Wade Hampton, Jr.

"The high character of the book, its great reputation, both in this country and in England, and the number of editions through which it has passed, having attracted the attention of the American publishers, they confided to my care the task of adapting it to the wants of the American Sporting World. In fulfilment of this, it appeared to me that much of it was altogether unnecessary to sportsmen on this side of the Atlantic. You will see, therefore, that I have omitted many chapters contained in the original, which, being devoted to matters of a local character, could not be regarded as either useful or interesting to our countrymen generally. The space thus obtained I have filled up with a series of articles upon *THE HUNTING AND SHOOTING OF NORTH AMERICA*, from the pens of our most practical and scientific sportsmen."

No general rules can be so framed as to meet all the exigencies of hunting, which occur under the new conditions here. The crack sportsman of England would find his formulas sadly set at naught in the deep tangles, gloomy swamps, and vast prairies of this country. Hence, although those portions of Hawker, which have been retained, are excellent, as containing many hints available to us, yet we regard Porter's additions as much more valuable. His practical hints are calculated more immediately for this meridian. He has wisely called to his aid the best writers, upon such themes, in the country, nearly every one of whom has been, or is, a correspondent of his admirable weekly, "*The Spirit of the Times*." The natural history and mode of pursuing nearly all the objects of sport is given, from the moose and caraboo, down to the rice bird

and snipe. It thus forms one of the best series of sketches, upon such subjects, ever collected. This mode of illustrating such themes is, by the way, the proper one; as, since each sketch is by a different writer, and he an eyewitness, we have a pleasing variety of style and manner throughout. Here we are furnished a delightful *salmagundi*, spiced by such names as John James Audubon, J. P. Giraud, Dr. T. B. Thorp, Frank Forrester, Kendall, Sibley, and many others, along with that of the Editor. We hope Mr. Porter may receive the most substantial commendations for his labor on this work, bestowed, not alone by sportsmen, which will be a matter of course, but as well by all those who desire to see the manliness and hardihood of our race preserved. And certainly, to this end, there is nothing more absolutely conducive than a perpetuation of the dignity of *Venery*, and all its attendant sports. Porter is its accepted champion; and, surely, when we begin to bemoan the decline of chivalric manhood among us, it will not be said of him that he has not labored, in the words of Leigh Hunt, "to bring back our fine old pre-eminent way!" He has long stood up, as the oracle, for our country, of its hardier instincts, as the representative of its physical manhood. There are such things as moral and intellectual manhood, undoubtedly, but unless the physical be maintained in perfect equilibrium with them (what he has steadily labored for and attained in his own person), they soon sink, through the gradations of weakness, to inanity.

*Essays by Theophilus Parsons.* Second Edition. Boston: W. D. Ticknor & Co. 1847. Pp. 181.

THESE ESSAYS are intended to present a popular view of the theological system of Swedenborg. They are written in a style of great elegance, and are remarkable for the copious fancy of their illustrations. The author is evidently a man of natural goodness of heart, and is full of the doctrine of the so-called New Church. But while perfectly unconscious of his error, we think in his advocacy of what he believes to be a system of truth he has endeavored so to display its tenets that they may appear identical with truths acknowledged everywhere, and belonging to Philosophy rather than to Theology. On the other hand, he has ascribed to the old theological systems and to the leading doctrines of the orthodox church certain notions not contained in the very kernel of the doctrine, but belonging to the false and exploded metaphysics of by-gone days. It is clear that many such notions still inhere in theological works, because in this science there is the most fear of innovation, and men cling to the letter the stronger since perhaps they feel the substance may more easily escape them.

The first essay is on the subject of life. The source of life is God. The creation of living beings is continually going on, and they are effects springing from the very essence of God. This essence is Infinite Love, Infinite Wisdom, and their Eternal Activity. Thus, according to Swedenborg, there is a Trinity of elements in one divine Person, "distinct, yet essentially co-operative and conjoined into Unity." Yet these, the elements of all things, when they flow from the Divine Nature, lose their union, so that the first heaven is the effect of Love, and this is the ruling element of the wills of those that inhabit it. The angels of the second heaven are animated by the divine wisdom, and act in obedience to the truth thus revealed, so these heavens are filled



with that love to their neighbor which is acknowledged and seen to be just and reasonable and in accordance with wisdom. The third heaven, acknowledging the power of God, obey his commands as their rightful superior. Intelligent but perverted beings inhabit the hells; they love not God, they are blind to the truth, and feel no obligation to obey his commands. But they are as happy as they can be, thus intellectually maimed; God coerces and restrains them to prevent their doing mischief, to which they are naturally inclined; and in other respects they enjoy, as bad men do on earth, and find a pleasure in the gratification of selfish and criminal desires. But according to Swedenborg, besides the heavens and hells the earths form a third class of inhabited worlds; here beings of the human race are placed in progress of preparation for the heavens, and on the earths the same triple relation exists; the highest development is in animals the effects of the divine Love, next vegetable life exhibits wisdom, and last is the mineral kingdom unconsciously obedient to the divine power. This relation of all objects to their causes—the spiritual elements in the Divine Nature, is the foundation of the doctrine of Correspondences.

The inmost of each man, the essence of his spiritual nature, of which he is unconscious, but by which he lives, comes by a direct influx from God. The principle of thought in man is from the divine Wisdom, the principle of will is from the divine Love. But besides this direct influx, there is another influx through media; good or bad spirits operating upon the man to render his life and thoughts conformable to theirs, thus recalling the notion of the good and bad angels in the tragedy of Faust. The divine Providence has made man free, and so tempers temptation, that the best possible condition of the man consistent with freedom is at last attained; temptations successfully resisted perfect the stronger spirits, and fit them for higher developments of Love in the heavens; while the influence of evil natures is resisted so that the weaker men may not be drawn entirely away from goodness and truth.

The famous doctrine of Correspondences seems to be analogous with the fancy of Plato, that the fashion and form of outward things was so moulded by the Creator as to correspond with archetypal ideas existing in the divine mind. So Swedenborg asserts that all material things correspond to the nature and qualities of the divine elements from which they spring. Man, as being the reflex and image of God in this way, has a relation to the whole material world; and his thoughts and feelings, being faint images or distortions of God's thoughts, find in the material world of creation resemblances. The revelation of the Bible, in so far as material things are mentioned, embraces three distinct meanings; first, the literal, extending no further than the natural objects mentioned; next, the spiritual, answering to the qualities and mysteries of wisdom of which the natural objects are correspondences; and, finally, a celestial sense embracing the hidden properties and relations of the divine Love.

Connected with this subject is the universality of the human form. All angels, all intelligent beings, God himself, possess the human form. This is strongly asserted; but when applied to God we find that from His personality, which is the clear ground both of all obligation to Him, and without which the horrible doctrine of Pantheism is inevitable, is all that is meant. If all intelligent beings that possess personality and conscious unity are men, we can have little hesitation in thus

considering the Divine nature or angelic nature as belonging to humanity.

Speaking of the New Church, the author says: "As the first Christian Church adopted and embraced the Jewish Scriptures, so the New Jerusalem embraces these two churches, and all other forms and modes of truth and good. Considered in reference to them, she has her distinctive principles; but these are not exclusive of theirs, nor opposed to them. All modes and all degrees of goodness will find her their nursing mother. Earnestly desirous to lift up all to the highest place of spiritual life, she still offers her hand, her help, her light, her love, to all upon the lowest step of the ladder of life, whose faces are turned upward by the wish to ascend."

In conclusion, we have only to say that a summary view of the doctrines of the New Church can be obtained from these essays in a popular dress, free from the offensive dogmatism, the tiresome repetitions, and the incredible literalness of the Apostle himself. Swedenborg was no doubt a learned and pious man, but his mind was in a state of diseased excitation, and no person can read his Arcana without disgust, except he happen to be a disciple, and unable to see the errors of his teacher. But these essays display the tenets of the Church as they would exist in and as modified by a man of clear good sense, who, naturally, to himself and others justifies and explains that which simply stated would be condemned. Thus a connected view is obtained of a system that otherwise would be considered a farrago of mere mysticism and disjointed allegory, intermingled with the worst species of theological pettifoggery and quibbling.

*The Biblical Repertory and Princeton Review.* April, 1847. No. II. Philadelphia: M. B. Hope, Education Rooms.

We are pleased with a perusal of this able and judicious religious journal. The first article is a review of the work of Elliot on the Apocalypse, a late and leading work on that subject. One instructive fact is stated. "The Rev. Geo. Stanley Faber is a veteran in this department of interpretation; and yet in his latest work, he repudiates almost all expressions given in his earlier prophetic writings; and some too which other learned commentators still think were correct. The conclusion drawn by the Reviewer is, "that it would be wiser to give less indulgence to an exuberant imagination—to leave secret things to God—not to be wise above what is written, and to acquiesce with submission in the declarations of the risen Saviour, "It is not for you to know the times and the seasons which the Father hath put in his own power." The next gives an account of the addresses at the inauguration of Dr. Woolsey, as President of Yale College. The article on Dowling's History of Romanism is rather a review of the doctrines of the Church of Rome than of the volume in question. The reviewer, in reference to the main question, somewhat artfully puts the subject in this light. "We may think that superficial statements and flaming pictures are not the most effectual or rational means of opposing error, and yet there may be a multitude of minds ready to be excited and instructed by such instruments. So long as books contain truth and are free from an evil spirit, we may hope for good from their circulation, even when they are not of a kind to suit ourselves." The essay on the Reading of History is somewhat too formal and abstract, but still suggestive. One of the most pleasant and sensible articles is the review of Howison's "History of Virginia;" it is just and discriminating. Speaking of the domestic institution, the writer says: "That the actual proprietors of the Southern States should be held responsible for the growth of a system

which they did not originate, in which they were born, and which owes its gigantic expansion to the irrepressible laws of human increase; for a system in which the merchants of New England and of Britain had full participation, with abundant gains; and still more, that they should be challenged to sever at a blow, ties which are indispensable, for a time at least, to the welfare of the very objects of this ignorant sympathy; all this is unreasonable and unjust in the highest degree." The last article is a review of Finney's Lectures on Theology, from which we gather that the author of the Lectures, though original and bold in his views, has stated his propositions somewhat loosely. He states this proposition as his foundation. "Enjoyment, blessedness, or mental satisfaction, is the only ultimate good." The highest Good of the universe is indeed predicated as the moral end of that universe, the happiness of the intelligent beings that inhabit it is an end not unworthy of an infinite love; but we are led to believe that worthiness is, as a moral end, far above happiness, and that though the elements may and must be considered as the same in the ideal of the highest good. As it regards obligation, there are three sources, yet contained in one proposition. We are bound to obey the law written in our hearts and in revelation; because it is the will of God the creator, because he has thereby the right of an owner to exact obedience—because it is true, and is in this light seen aiming at the highest utility of the universe, subserving happiness, as according to Mr. Finney; in the third place, because it is founded on an infinite love, in this respect aiming at the highest perfection internally of each individual in the universe. Thus it is seen that not only are men created to enjoy happiness, but to diffuse happiness to others, not only to be blessed but to be benevolent. And unless the instincts of mankind are astray, suffering virtue is a nobler object than satisfied selfishness. Mr. Finney is blamed likewise for maintaining the ability to do as a necessary deduction from the doctrine of the freedom of the will. But these topics are impossible to discuss in a brief notice of the review itself.

*The New Englander.* Vol. V. No. 2: April, 1847. New Haven: A. H. Maltby.

THE first article of the April number is on the subject of Hydropathy, and moderately supports the view that the use of water is beneficial in the cure of diseases. The writer does not discard the use of drugs; in addition to the outward and inward application of water. One result of the increased attention paid to the therapeutic agency of water, is found in the more constant habit of daily ablution of the whole body, and by this, we agree with the writer, the general health is established and preserved. The next article is on the vast extent and great power of the system of Sunday schools. It is supposed that not less than two hundred thousand persons, most of them respectably and many highly qualified, are employed as Sunday school teachers in the United States. If so, by judicious observation and system, they ought to advance the cause of education immeasurably, while the immediate influence of their labors of love ought to be no less important.

Of "Festus," we are told in the third article "its philosophy is necessity, its morality licentiousness, and its religion both." The fourth article is on the origin of the Romanic Languages, and is a review of the German work of Dietz, on the languages derived from the Latin. The growth of new languages from a common stock, and the successive changes by foreign adoption, so that finally distinct dialects are the result, must be of great interest to philologists ambitious of explaining the more difficult problems of the Indo-Germanic group. The paper entitled "The Best Society," is on the importance of making home the outward reflex of all the graces of individual character; the influence of harmony and obedience, of kindness and self-denial, here cannot be magnified. The next article is a rapid

summary of the Orations delivered at the late inaugurations at Harvard and Yale Colleges, and, amidst the rhetorical ornaments of such productions we might expect at the present time much of a practical character. We transfer one sentence from President Woolsey's address. "How desirable that our educated young men should be taught a theology so liberal—if that might be—as not to pertain to party, but to universal Christianity, and so majestic in its outlines as to recommend itself to the consciousness and make it own the presence of God."

The next paper is a review of Dr. Jarvis's work on Chronology, for the most part in reference to the establishing a basis by means of the eclipse of the moon, which settles the year of the death of Augustus. We have a pleasing account of the Revelations of the Microscope, principally in reference to animalculæ and infusoria. A review of Dr. Stone's discourses on the Church Universal succeeds. The article on the life of John Foster does justice in the main to that independent and self-taught thinker. The "German Anti-Papal Movement" gives sketches of Ronge and Czerski, and a somewhat humorous account of the exhibition of the holy coat of Trèves; it is a pity that our friend Mr. Tupper did not take a pilgrimage in the direction of that city, for the purpose of reading a chapter from the Probabilities to the venerable metropolitan. The number concludes with the everlasting "State of Political Parties," in which the influence of the Western States is made too much a matter of fear; as well as at the same time the dependence of the West upon the cities of the Atlantic coast, as the points whence her surplus production is to be sent to the markets of the world.

*Hallam's Constitutional History.* New York: Harper & Brothers.

IN his Constitutional History, Hallam appears to the best advantage, since his natural defects, in this work, are perhaps of real advantage; for the matter-of-fact bent of his mind, is just the necessary defect in a historian of Laws and Statutes. Law has been styled a historical science, and constitutional history may be called laws historified; or the critical narrative of the progress of jurisprudence and legislation. When history is spoken of as a study for statesmen, it must be constitutional history, not romantic history, nor yet merely military annals nor ecclesiastical chronicles. And this is indeed a History for lawyers and statesmen. Macaulay has well described its scope and spirit. "His work is eminently judicial—its whole spirit is that of the bench, not that of the bar; on a general survey, we do not scruple to pronounce the Constitutional History, the most impartial book that we ever read,"—as to the style, the reviewer describes it, "such as would become a state paper, or a judgment delivered by a great magistrate, a Somers or a D'Aguesseau."

Himself, we believe, a lawyer; if he is not, he still possesses the legal character of intellect—acuteness, cool judgment, a ready logical tact of handling his topics, and a tendency to verbal criticism (especially seen in his literary criticisms); Mr. Hallam is well qualified from his studies and associations, as well as from the character of his mind, to write a history of laws and statutes; to discriminate the measures of parties and the characters of their leaders; to sift the records of the houses of Parliament, and to follow the decisions of Courts, in their application to the rules of law, in particular cases. As a semi-political, semi-legal, analytical sketch, it must rank very high; an indispensable book to the constitutional lawyer and the practical statesman, and the philosophic student of history.

There is a chapter or two, in the Middle Ages, of this author, on the Feudal System, which ought to be reprinted separately as a Law Tract; inasmuch as it is the most extensive treatise, in its design and execution, of any similar piece of historical criticism we are acquainted with. We hope some enterprising Law publisher may act upon our suggestion.

*Blackwood's Magazine, April.* New York: Leonard Scott & Co.

OLD ENONY comes to us this month well laden with good things; and we say this advisedly, notwithstanding he has another fling at us members of the Model Republic, proceeding from the pen of a jaunty sort of writer, who thinks he touches us upon the raw. The gentleman being somewhat good-natured withal, we will restrain our "virtuous indignation," and calling no names, and naming no names, we venture to assure him that he will run little risk of the tar-and-feathering decoration which he seems to dread, should he ever return to Gotham. There is much, however, as we have intimated, to temper our bile in the remaining pages of *Maga*. Carlyle's Cromwell is partially reviewed, more particularly with a view of indicating the leading points of Cromwell's character, which has certainly been much misrepresented by loyalist historians. Lays and Legends of the Thames come somewhat under the category of the easy writing and hard reading style of composition—and the wit, if any, is difficult either to be seen or felt. Old Father Thames is one of the dullest old gentlemen of our acquaintance. Next we have Letters on the Truths contained in Popular Superstitions,—Nos. II. and III. containing many curious details upon matters which have laid fast hold upon the imagination of man in all ages and nations. "The Fighting Eighty-Eighth" is a resumé of the exploits of that gallant regiment, vindicating the character of that much abused corps, who have been usually known by the flattering appellation of "Foot-pads;" and, being composed of the wildest of the Milesian tribes, they certainly were so in the least invidious but more obscure meaning of that euphonic dissyllable. Lord Sidmouth's Life and Times, and Horæ Catullianæ are both papers that we can cheerfully commend; not that they contain anything particularly profound, or the results of all human knowledge condensed into a few pages, but they do what they propose to do well, and that is enough for the reader. The publishers have issued their edition promptly, and in their usual good style; and, if any one wishes to know more upon the subject, we respectfully refer him to them, as we have exhausted the space at our disposal.

*Geography of the State of New York.* By J. H. Mather and L. P. Brockett. Hartford: J. H. Mather & Co. New York: Newman & Co.

A SPECIAL geography for each State gives one an idea of the course of Empire, since his school-boy days. Here is a large volume of more than four hundred pages, yet brief at that, of the physical features, climate, geology, mineralogy, botany, zoology, history, &c., of the State of New York. Who will say that America has not a national literature, at least of school books? Here we have abstracts of the report on the Natural History of the State, the topography and history of the fifty-nine counties, with outline maps of each (an excellent part of the work), dotted with towns, colleges, and here and there marked by a flag, where battles have been fought. The schoolmaster is the true preacher of nationality, and clever as are the many things he has accomplished in this way, there is a fine field before him still. The limits of scientific accuracy and the best possible style, have not yet been reached in school books.

*Great Events, Chroniclers and Distinguished Historians, described by other writers; collected and in part translated.* By Francis Lieber. New York: Harper & Brothers.

THIS publication was originally a selection from history, for the writer's own son. It could not have proceeded from a better motive; the collection is an exceedingly valuable one, there being few private libraries which could supply all the materials. The Battle of Thermopylæ by Herodotus; the Death of Socrates by Plato; two passages from Livy; the story of William Tell in the words of the old Chronicler; Gibbon's

brilliant picture, the Conquest of Constantinople; Martin Luther at Worms by Marheinecke; the Abbé Vertot's Siege and Surrender of Rhodes; the Sack of Rome in 1527 by James Bonaparte; the Sieges of Leyden by Bentivoglio, and of Saragosa by Southey and Napier:—are among the materials of this attractive volume, which is adapted to the wants of the young reader by a full glossary, and to the convenience of all by a good index. This is just the book to find in a village inn or a farmhouse. We would suggest to the publishers the addition of a few characteristic wood-cuts.

*Four Essays. The Science of Political Economy—Political Economy and Industry and their relations—Impolicy of Protective Duties—A Position of the friends of the high Tariff examined.* Reprinted. Philadelphia: King & Baird. 1847. Pp. 47.

IN this pamphlet we are presented with four essays, two of which were originally published in the *Charleston Mercury*. The writer takes the free trade side of the tariff discussion, as may be seen from the titles. The chief novelty of his views consists in the analysis he has made of the true scope of the science of Political Economy and of the nature and true import of the term industry. Industry, he defines as the consumption of a value, and tells us that it must be distinguished from its main effect production. It is the general cause of production—but in itself is a consumption of value—the cause, and at the same time the opposite, of production. Of course industry is to take its pay from, and is an item to be set off against, the results production. Those who take an interest in the science will be pleased with the ingenuity of the essayist.

### Extracts from New Books.

FANNY KEMBLE BUTLER'S NEW WORK.

WE have been favored with some of the early sheets of "A Year of Consolation," by this lady, and present our readers with some attractive gleanings. The "Year" was spent in Italy, and her residence in Rome afforded her an opportunity of picking up some interesting anecdotes of the new Pope; who has

"Won golden opinions from all sorts of people."

"Monsignor — says, the enthusiasm of the people for their new sovereign is not to be described. Immediately after the amnesty, the men who had recovered their liberty flocked to the churches and received the sacrament, without exception, with extreme devotion. Moreover, he added that Heaven had certainly appointed this man to the exigency of the times, for that the whole papal government was tottering to its foundations. If anything can save it, as a government, I suppose this may; but it is far more likely to prove the preparatory process for entire change; and in this respect most fitly may the present Pope be considered God's messenger, and the appointed instrument of the appointed time. Monsignor — told us several admirable anecdotes of his benevolence and activity. The day of the procession of St. John Lateran, a poor old beggar woman, stretched by the wayside, called out to Christ's successor upon earth for help, 'Santo Padre, aiutatemmi che sto qui povera vecchia abbandonata sopra la paglia e muoio di fame.' The Pope sent her immediately a gold piece, and passed on in the procession. At night, in the dress of an Abbate, having perfectly remembered the house indicated to him as that where the woman lived, he went to seek her, and found her absolutely lying upon straw, and in a state of miserable destitution. He immediately proceeded to the house of the curate of the parish; the latter, called up not without considerable demur and difficulty (not knowing from whom the summons came), from his com-



fortable bed, was lost in amazement and dismay at the sight of the Pope, who, reprimanding him severely for his neglect of the poor under his charge, bade him send immediately money, food, bed and bedding to the poor old beggar, whom he had just visited. His Holiness, it seems, has a box at the post-office, of which he himself keeps the key; and whereas, no letter whatever was ever allowed to reach the late Gregory the Sixteenth, it is an understood thing that this box, with everything put into it, is delivered immediately into the Pope's hands. A certain sum of money having been charitably appropriated, I do not precisely remember by whom now, in dower-money, for a certain number of poor young Roman girls in one of the parishes in Rome, one among the number, a poor deformed girl, was defrauded by the priest in whose hands the money was lodged, and who retained hers. The girl ventured herself to address a letter to the Pope, stating how her portion had been withheld from her. Without loss of time the defaulter was summoned and condemned by the Pope to pay the poor crippled girl fifty scudi out of his own pocket, besides the twenty-five which were the portion due to her. Some evenings after this, in his usual incognito dress of an Abbate, he knocked at the door of an asylum for poor children, the management of which was not supposed to be altogether conscientiously conducted. The porter refused to open the door, alleging that the children were at supper, and just going to bed, and that nobody could be let in. At last, the magical 'Aprite che sono il Papa,' threw the door wide, and the porter, in an ecstasy of fright, was running to rouse the whole establishment with the news, which, however, His Holiness forbade; and, merely desiring the dismayed superior to conduct him to the children's eating-room, he proceeded to taste the bread and wine set before them for their supper. He then turned to the superior, and said:—'To-morrow, sir, let the bread and wine put before these poor children be such as it ought to be; and remember that I have my eye upon you;' with which salutary warning he departed. There is something rather Haroun Alraschid in these nocturnal expeditions of His Holiness. On fixed days in the week, for a certain number of hours, he receives indiscriminately all persons who wish to see and speak with him. They are admitted without any distinction, one by one, according to number; and the Pope, permitting them to seat themselves, hears their grievances, receives their petitions, and, warning them that any attempt to impose upon him, or in any way alter the truth, will be detected and punished, takes their name and address, and has their business inquired into and put to rights. As for the women, said Monsignor, they perfectly adore him, for nothing can exceed his graciousness and kindness to them:—'è davvero,' added he with Christianly humanity; 'bisogna pensarle che sono poverette anche lei creature di Dio!' for which allowance we heretical females were duly grateful."

"Among many others—told us two beautiful anecdotes of his humanity and wisdom. While he was archbishop of Spoleto, a list of persons suspected of political liberalism was brought to him, and he was earnestly recommended to forward it to Rome, as an exhibition of zeal that would be highly serviceable to himself; he said he would take care of it, and immediately tore it up, and threw it into the fire. Since the proclamation of his act of amnesty, a subscription was set on foot in Rome to raise a sum of money for the poor men

whose long detention in the papal prisons had, of course, not sent them back into the world with very full pockets. A list of the subscribers' names was brought to the Pope by the governor of Rome, Marini, who suggested that it would be very desirable to keep it, as a future means of ascertaining who were tainted with sympathy for liberal opinions. The Pope said he thought it was highly desirable to make that use of it, immediately wrote down his own name, with a donation of a hundred scudi, and engaged Monsignor Marini to follow his example, and record himself as a friend of those who had suffered for liberal opinions. There is a touch of humor about this anecdote that makes it perfectly enchanting.

"While archbishop of Imola, he was already known to have exhibited his sympathy for those suffering in the cause of political reform, by furnishing many of the exiled patriots with money. A beautiful anecdote is related of his merciful and humane disposition while he was in this situation. Among the other duties of the archbishop is that of a periodical survey of the prisons, in the course of which, visits of greater or less length may be paid by him to the cells of each or any of the criminals. An unfortunate woman, whose husband had been confined for upwards of a year, and who had in vain solicited permission to see him, at length, in despair, applied to the archbishop, whose office, however, gave him no power of furnishing her with the required permission. Much moved, however, by the poor creature's misery, the humane man remembered her petition, and on the occasion of his next official visit to the prison, sent word to her to join the train which usually attended his progress on these occasions. Arrived at the cell where her husband was incarcerated, he bade the woman enter it, and sat himself at the dungeon-door for an hour, during which space of time the unfortunate people enjoyed once more the blessing of being reunited."

#### ATTEMPT AT A TRANSLATION OF GREEK CHORICS.

*Œdipus Coloneus*, 1670. &c.

SONG OF ANTIGONE, ISMENE, AND THE CHORUS.

αἰ αἰ φῆδ' ὄνις κ. τ. λ.

#### STROPHE A.

*Antigone*.—Alas! alas! no single grief  
Weighs heavy on my soul;

Away the weary moments roll,  
Each with its own dark sorrow laden—  
Our sire's unhappy death the chief  
And foremost of the dismal train—  
We recked not of the toil or pain  
We bore for him, though gentle maiden  
Might well of such hard lot complain,  
Whilst yet he lived the task to cheer,  
But now!—unutterable woes appear—

*Chor*. What grieves thee, lady?

*Antig*. Friends, I scarce can tell—

*Chor*. Has he departed?

*Antig*. Even as we desired—  
No fiery plague consumed him in its hell  
Of torments, nor with idle struggles tired  
Sank he beneath the Ocean's billowy roar,  
But Mother Earth's wide-yawning chasms  
bore

His trembling form away, and he was seen no more—

Wretch that I am! and endless night  
Closed his dim eyes for ever to the light—  
Where shall we wander, on what distant shore,  
Or stormy sea, to drag a life more heavy than  
before!

#### STROPHE B.

*Ismene*. I know not, I!  
I would that Hades' blood-stained king  
Had borne me with my aged sire  
Down to his deepest cave of death:  
Life holds not aught that can repay such hope-  
less suffering.

*Chor*. Let us, ye noble children, soft inspire  
More gentle thoughts, nor yield yourselves a  
prey  
To grief, but learn to bear Jove's righteous  
sway  
With patience, and look forth to happier  
destiny.

#### ANTISTROPHE A.

*Antig*. Even in our woes we felt a bliss,  
And toil a sport became,  
Whilst we embraced that aged frame—  
Father! round whom thick darkness woven  
Robes thee within the drear abyss,  
Still shall the lamp of filial love  
Burn in our breasts where'er we rove,  
Till our sad hearts by Death are cloven—

*Chor*. Has he —

*Antig*. Gone as he prayed and strove

To go —

*Chor*. How then?

*Antig*. A foreign shore  
Received his bones—he sleeps for evermore  
Deep in his quiet bed, and feels no pain,  
Yet tears will spring unbid when I recall  
Thy dismal fate, nor can their scalding rain  
Wash from my memory the bitter gall  
Infused from thy fierce sufferings—or steep  
My senses in forgetfulness.—I weep  
To think that thou shouldst o'er Life's shadowy  
limits leap  
In a strange land, and no one near  
To close thine eyes, or strew thy lowly  
bier—  
And I, unhappy wretch! was far away,  
Nor caught the latest beams of thy expiring day.

#### ANTISTROPHE B.

*Ismene*. Unhappy I!

I pass into the world of woe,  
Deserted thus—

Oh! where shalt thou, dear sister, fly?  
Cold is our parent's loving heart, and whither  
shall we go?

*Chor*. But since a happy fate was his and he  
Reached with a quiet mind Life's gloomy  
goal,

Bewail not thus—but teach thy patient soul  
To bear its griefs—for none can Fortune's  
course control.

#### STROPHE Γ.

*Antig*. Again, dear sister, let us go—

*Ism*. Ah! whither wouldst thou roam?

*Antig*. I feel a strong desire—

*Ism*. Of what?

*Antig*. To see the last long home.

*Ism*. Of whom?

*Antig*. My father, hapless me! where he  
interred doth lie.

*Ism*. This may not be, poor blinded fool, that  
canst not yet descry.

*Antig*. Why chidest thou?

*Ism*. This simple fact—

*Antig*. This simple fact again!

*Ism*. Unburied lies his corse, and where is hid  
from mortal ken.

*Antig*. Lead me, and slay me on his grave—

*Ism*. Alas! unhappy girl! deserted and alone,  
Where shall a maiden spend her life, forgotten  
and unknown?

#### ANTISTROPHE Γ.

*Chor*. Be not alarmed, my gentle friends—

*Antig*. But whither shall I fly?

*Chor*. You have escaped before—

*Antig*. From what?

*Chor*. From a like destiny.

*Antig*. Thought fills my mind—

*Chor*. What thinkest thou?

*Antig*. How we shall reach our home  
I cannot tell

*Chor*. 'Tis weak to think of toils that ne'er  
shall come—

*Antig*. Grief drowns my soul—

*Chor*. And so before.

*Antig*. All bounds were overpass'd—

*Chor.* Deep in a stormy sea of woes have ye  
been sternly cast—

*Antig.* Yes, yes—

*Chor.* I cannot but assent.

*Antig.* Alas! I know not where our steps are  
bent—

Guide us, Almighty Jove! the last faint flick'ring  
ray

That Hope had kindled in my breast, is dying  
fast away.

J. ECCLESTON.

*Classical Museum, No. 9.*

“ON A SYMPHONY OF BEETHOVEN.

“Terrible music, whose strange utterance  
Seem'd like the spell of some dread conscious  
trance;

Impotent misery, helpless despair,  
With far-off visions of things dear and fair;  
Restless desire, sharp poignant agonies;  
Soft, thrilling, melting, tender memories;  
Struggle and tempest, and around it all,  
The heavy muffling folds of some black pall  
Stifling it slowly; a wild wail for life,  
Sinking in darkness—a short passionate strife  
With hideous fate, crushing the soul to earth;  
Sweet snatches of some melancholy mirth;  
A creeping fear, a shuddering dismay,  
Like the cold dawning of some fatal day;  
Dim faces growing pale in distant lands;  
Departing feet, and slowly severing hands;  
Voices of love, speaking the words of hate,—  
The mockery of a blessing come too late;  
Loveless and hopeless life, with memory,—  
This curse that music seem'd to speak to me.”

*Fanny K. Butler's "Year of Consolation."*

AMERICAN ETHNOLOGICAL SOCIETY.

[We present this week the remainder of  
Mr. Turner's paper read before the Society,  
Saturday evening, April 10th:]

Besides the first number of its Journal, the  
German Oriental Society has also published a  
brochure of 160 pages, containing its Trans-  
actions (*Jahresbericht der Deutschen morgen-  
ländischen Gesellschaft*), such as minutes of the  
sittings, papers read before the Society, and its  
Constitution and list of members. Among the  
papers read was one by M. Auer, director of  
the Imperial Printing Establishment at Vienna,  
comprising an historical statement of what has  
been accomplished in the principal countries of  
Europe in the way of constructing types for  
foreign alphabets, and concluding with some  
suggestions as to a tabular disposition of the  
matter in Adelung's Mithridates, for the purpose  
of affording greater facility of reference and  
comparison, and to serve as an aid to the memory  
in the study of comparative philology. Dr. Roth  
read an article on the Literature and History of  
the Vedas, which has since been enlarged and  
printed. Prof. Bertheau read an essay On the  
Different Chronological Computations of the  
two first Periods (viz. from the Creation to the  
Flood, and from the Flood to Abraham's en-  
trance into Palestine), in the book of Genesis.  
He states, as the results of his researches, that  
he has established a conformity between all the  
numbers of the Hebrew, Septuagint, and Sama-  
ritan texts, with the exception that 100 years is  
added to or subtracted from each number, in  
accordance with the different lengths assumed  
for the entire periods by each recension; and  
excepting the numbers relating to Lamech and  
Methuselah, and perhaps also to Nahor, which  
have been magnified by reducing them to lunar  
years. Prof. Flügel read a summary of the  
contents of the *Fihrist el-Kutüm*, or Index to  
the Sciences, an Arabic bibliographical work of  
the tenth century, of which De Sacy made great  
use in his Memoir on the Origin and Ancient  
Literary Monuments of the Arabs, and of which  
Prof. Flügel has succeeded in obtaining the first  
complete copy known in Europe.

Prof. Fleischer read to the Society an article  
by Prof. Seyffarth on the Egyptian Hymnology  
of Turin, edited by Lepsius, in 1842, under the  
title of “*Todtenbuch der Aegypten*.” The more  
than ordinary interest which attaches to

the subject must be my apology for copying  
the introductory portion entire. Prof. S.  
begins as follows:

“The difficult problem of laying open to  
the world the entire literary remains of the  
ancient Egyptians by means of correct trans-  
lations and explanations, has been sought to  
be solved by Champollion and myself, irre-  
spective of other scholars, in two different  
ways. Champollion seized upon Dr. Young's  
discovery that the proper names are expressed  
by means of phonetic hieroglyphics, and made  
considerable additions to Young's alphabet by  
comparing the hieroglyphics in the names  
Ptolemy, Cleopatra, and Berenice, in the nu-  
merous cartouches copied by the savans who  
accompanied the French army in its expedition  
into Egypt. He also discovered that the pho-  
netic hieroglyphics express the sound with  
which the name of the figure begins. Yet in  
spite of the discovery of ninety-eight hiero-  
glyphic letters and of the principle just men-  
tioned, he found himself unable to translate a  
single line of the Rosetta inscription, to say  
nothing of other texts; and accordingly came  
to the conclusion that the hieroglyphics in  
general, excepting the proper names and a few  
other groups, must be explained as signs of  
ideas. On these two principles is founded his  
*Précis du Système Hiéroglyphique*, published in  
1824. This work, with considerable additions,  
furnished the materials for his *Grammaire* and  
*Dictionnaire*, Paris, 1836 and 1841. While  
Champollion kept applying his alphabet to  
single sentences, he sought to settle acrophoni-  
cally the values of new hieroglyphics, and thus  
to furnish translations of new words. At the  
end of many groups he found determinative  
hieroglyphics, whose meaning was fixed by the  
preceding hieroglyphics or vice versa, and thus  
kept amassing new materials for his alphabet  
or lexicon; although it was impossible to de-  
cipher a connected text of any length by the  
principles above-mentioned. While Young was  
carrying on his researches in England, Spohn,  
of Leipzig, had been engaged in studying the  
demotic and hieratic texts; by which he had  
come to the conclusion that both kinds of  
writing—the hieroglyphic he still regarded as  
ideographic—consisted of signs purely phonetic.  
After Spohn's death, in 1843, I undertook the  
task of completing and publishing his investi-  
gations; in the course of which a fortunate  
circumstance introduced me to the precious  
collection of Minutoli. Here I found, to my  
great surprise, a number of papyri which agreed  
word for word with each other and with texts  
already published,—a most gratifying and useful  
discovery. A careful comparison during six  
weeks of these different copies of the same  
text, in which I recognised the hymns of the  
ancient Egyptians mentioned by Clement, soon  
convinced me that the rolls of hieroglyphics  
as well as the hieratic texts, consisted almost  
without exception of *Phonetic signs*. The lan-  
guage was Coptic; but as the connecting and  
auxiliary particles of the Coptic are wanting, as  
the inflexions stand at the end of each word as in  
Hebrew, as many words have a greater resemblance  
to the Semitic than to the Coptic, and as we  
know from history that there was a primitive  
Chaldean people from whom all languages are  
descended, while that of the hieroglyphics is  
stated to be a *ἱερί διάλεκτος*, I was necessarily  
brought to the conclusion that the hieroglyphics  
are to be explained, not from the modern Coptic,  
as Champollion has assumed, but from the *an-  
cient Coptic—a language allied to the Hebrew*.  
I found further, on the most careful comparison,  
that very frequently in one text two or three  
hieroglyphics occupied the place of a single one  
in another text, which led me to the conclusion  
that very often one hieroglyphic *phonetically*  
*expressed several letters*. Again, it appeared  
that frequently the same sound in the same  
words is expressed by different signs, evidently  
because the Egyptians had *several hieroglyphics*  
*for the same letter*: and thus, proceeding on the  
same method as that employed by Champollion

with regard to the proper names, the phonetic  
value of unknown signs was obtained from that  
of signs already known. It also appeared that  
not unfrequently the same hieroglyphic stood for  
*different sounds in different places*; which  
could not be explained by supposing a diversity  
of pronunciation. The comparison of these  
parallel texts brought to light another fact, viz.,  
that sometimes *two or even three hieroglyphics*  
*served for the designation of a single letter*.  
Lastly, there were found after many words or  
alphabetical characters certain characters which  
in other copies were wanting, and which con-  
sequently may have served merely as diacritical  
signs, for more precisely determining the pro-  
nunciation or the meaning. All these observa-  
tions, confirmed by translations of several hymns,  
and of passages from the Rosetta inscription,  
were published, in 1826, under the title of *Ru-  
dimenta Hieroglyphica*, and afterwards extend-  
ed and corrected when I had an opportunity of  
making use of the Egyptian collections in foreign  
countries.

“The question then arose, How are the above-  
mentioned peculiarities of the Egyptian writing  
to be explained? In itself it is but of little con-  
sequence how we account for the facts that the  
Egyptians sometimes gave different sounds to  
the same hieroglyphics, or expressed the same  
sound by different hieroglyphics, and that occa-  
sionally they used several hieroglyphics to re-  
present a single sound, if we can only ascertain,  
from the inscriptions, to which of the hiero-  
glyphics these observations apply, what sounds  
are represented by certain signs—in short, if we  
only know how to translate the inscriptions  
correctly. So, also, it is of slight importance  
whether we explain the phenomena of electrici-  
ty by one theory or another, if we only know  
that electricity is subject to just such and such  
laws. Nevertheless, the course of my com-  
parisons and reflections has led me to a funda-  
mental principle by which all the above-men-  
tioned phenomena may be explained with the  
greatest ease, so as to afford satisfaction and con-  
viction to every one—and that is the principle  
of *homonymy*. A few examples will make this  
plain:—The inscription of Rosetta contains, in  
two places, the figure of an arm outstretched,  
in the act of rowing, and with the meaning *image*  
(Copt. *hot*), as Champollion, Lepsius, and others  
have also observed: but why? The reason is,  
that the word for rowing in Coptic is *hot*; wherefore they used this figure to stand for the  
word *image* (also Copt. *hot*), because the two  
words in their language are homonyms. Instead  
of this arm, in other papyri, is found the figure  
of a hyena (Copt. *hoite*), plainly because this  
also contains the same consonants as the Coptic  
word for *image*. In like manner, the figure of  
a tent (*hbu*) over a kneading-trough (*shote*), ac-  
cording to the Rosetta inscription, expresses the  
word *hop sat*, festive meeting (*ἡοῖς*), not  
because they symbolically denote, as Champol-  
lion imagined, a festive hall, but because *hbo*  
*shote* and *hop sat* are assonants. The Rosetta  
stone again expresses the word *sacrifice* (*klil*),  
by a bucket (*kalil*), because both contain the  
same consonants: and so with all the other 600  
hieroglyphics. From this we obtain the general  
law that *every hieroglyphic expresses the con-  
sonants which its name contains*, and hence  
can be used to represent all those words that  
contain the same or closely similar consonants.  
But as in Coptic many words are found contain-  
ing the same consonants, it would often be very  
difficult to guess what word is denoted by a  
hieroglyphic in a given place; and accordingly  
we find in the inscriptions diacritical characters  
appended to words, which are likewise pho-  
netic. Thus, after the names Apis and Mnevis,  
in the Rosetta inscription, is always placed the  
word *shl* (𐤱𐤱) *bull*, to show that the consonants  
which form these names must not be otherwise  
interpreted.”

The fundamental difference between the two  
systems consists, it will be perceived, in this:—  
Champollion and his school consider that the  
hieroglyphics on the monuments originated in a



pure ideographic or picture-writing; the figures of which were afterwards employed, first in proper names and then in other words, to represent the initial sounds of their names: thus, to take an example from the English language, the figure of a *hat* would stand for *h*, &c. And they further suppose that this practice, together with the gradual abbreviation and simplification of signs in constant use, resulted in the production of the purely alphabetical character known as the demotic or common written hand of the ancient Egyptians. Seyffarth, on the contrary, assumes that the common Egyptian writing is founded on the original Chaldean alphabet of 25 letters described by Plutarch and other ancient writers, and that the hieroglyphics are a sort of ornamental character of later production, consisting almost wholly of symbolical figures, which stand for the consonants comprised in their names, the vowels being neglected, as in other ancient modes of writing: so that, recurring to our example, a *hat* would represent not only its own name, but also the words *hut*, *hit*, *heat*, *hoot*, &c.

Whether the system of Prof. Seyffarth really contains improvements on that of Champollion or not, must be left to those who devote themselves to this deeply interesting but difficult branch of study to decide. Some very fanciful speculations, in which Seyffarth has indulged, as to the original invention of the alphabet, show that very firm reliance cannot be placed on the soundness of his judgment. Still, the probability is that both systems contain elements of truth as well as of error; and that, when the entire subject comes to be fully understood, it will be found to be something much simpler than is now imagined. Prof. S. certainly urges with much pertinency, that, while his own labors and ideas have been scouted as chimerical, both at home and abroad, and those of Champollion everywhere lauded to the skies, Champollion himself, although he had the Rosetta inscription for twenty years before his eyes, was never able to comply with the numerous entreaties pressed upon him from all quarters, to decypher it; and that, in fact, it is impossible to bring the hieroglyphic text into conformity with the Greek, according to Champollion's system. Prof. S. gives a detailed exposition of the contents of the so-called "Todtenbuch" as understood by himself, with translations of several long passages from it; and concludes with challenging Professors Lepsius and Schwartze, of Berlin, the great disciples of Champollion in Germany, to furnish a logical interpretation, according to Champollion's system, of the same portions, or even of the first page, of the Todtenbuch. If this should not be responded to within three months, he calls upon the Oriental Society to infer that the learned world has been deceived for the last twenty years in supposing that this system furnishes, as is asserted by its advocates, a key to the complete understanding of the hieroglyphics.

Prof. Fleischer gave the Society an account of an Epistle addressed by Nasif Effendi el-Yazijy to De Sacy, and containing a critique on the latter's edition of Hariri. The writer is one of the most able and learned assistants of the American missionaries at Beyrout. In 1838 the Rev. Eli Smith brought the letter with him to Europe; but De Sacy had already died in February of that year. This interesting production, however, has not been suffered to be lost. A young Danish scholar, M. Von Mehren, of Copenhagen, has just published it with a Latin translation and notes. The work is curious, as containing the first critical echo from the East relative to the performances of Europeans in Oriental literature; but, as Prof. Fleischer remarks, although much profit may doubtless be gained from the observations and corrections of such men as Nasif Effendi, it is also evident that the superior culture of Europeans enables them to see deeper, and know more respecting many Oriental matters than even the Orientals themselves.

It appears that the Chevalier Lanci has lost his Arabic professorship, in consequence of the

heresies contained in his recently published *Paralipomeni alla illustrazione della sagra Scrittura*. In treating of subjects with which he is familiar, as in his work on Cufic inscriptions, Lanci has shown himself a learned and clever writer. But when he attempted to penetrate into the arcana of biblical lore by means of the most puerile devices of the Cabbalists, he only added another to the abundant proofs we already possessed that learning and good sense are by no means inseparable companions. In any other country the book would simply have been laughed at, and then quietly consigned to its merited oblivion; but in Rome they do things after a fashion of their own.

Prof. Wüstenfeld laid before the Society a genealogical table of the Arab tribes *fifteen feet long*, which he designs to publish as a *first attempt*. He has a quantity of other materials which he is obliged for the present to omit, for want of the necessary connecting links.

The proceedings were closed by the reading of a curious paper by Prof. Rödiger, on the mode of reckoning with the fingers, as practised by different ancient and modern nations. The full exposition of the matter by the Professor shows that the practice was not a mere pastime, as might be supposed. On the contrary, we know that it has been used for many centuries by traders of different countries, for facilitating business transactions between persons ignorant of each other's language; and it is probable that the system practised in the East at the present day is the same. Many allusions to it occur both in the Latin and Greek authors of antiquity, and in the Persian and Arabic writings of later times. These passages, otherwise very obscure, are rendered quite plain by a knowledge of the system, which was identical as practised both in the East and in the West, excepting that the Orientals made the small numbers with the left hand and the large numbers with the right, and the Occidentals vice versa,—each following, in this respect, the order of their writing.

This paper has been extended for publication much beyond the limits of the sketch read before the Ethnological Society. The reason is, that the formation of an Oriental Society in Germany may be regarded as a subject of general literary interest, while its proceedings and publications are too rich in interesting matter to allow of being adequately described in a smaller compass.

### Miscellany.

HOOD'S POEMS OF WIT AND HUMOR.—"O, thou hadst damnable iteration, and wert indeed able to corrupt a saint!" In point of substance, Thomas Hood might be but slight, and his power of evolving by incidents a story he had got hold of was limited enough; but his fertility in illustrating a topic by bringing together from far and near all that had a relation to the original theme was as unrivalled as the felicity with which he did it. He suspended canons and proverbs touching overdoing, and 'nequid nimis,' and 'esto brevis.' Elaboration with him was not exhaustion, but a chace, where interest was kept up by surprise and wonder; and the idea, as poor perhaps in intrinsic value as a fox, was run to death amid the cheers of the field. Cant of all kinds was Hood's aversion, and he hit it hard whenever it came in his way; yet was his nature so void of gall, and the genial feelings so evidently prompted his attacks, that a saint must be more flinty than saints *should* be, not to have delighted in his sallies. Hood had also poetical power of a high kind: from some peculiarities of mind he could not use it to its full extent in the loftier styles of poetry, but it gave him great advantage in burlesque and satirical parody. His ridicule of the Byronic and Germanic schools not only exhibited the exagge-

ration of their gloom and mystery, and their lack of matter, but his pictures rivalled theirs in their own way. Save for a word of mockery here and there, his parody might have been taken for a genuine outburst of poetical misanthropy, till he pierced the bladder at the close of a part, and showed that the bigness was all turgidity or verbosity. In command of language, he excelled most of the originals he ridiculed. We do not mean mere verbal readiness, which his punning habits might give; but a complete power of expression and a thorough mastery of metre. How much of mingled force and felicity is there in this opening of the 'The Forge; a Romance of the Iron Age.'

'Like a dead man gone to his shroud,  
The sun has sunk in a coppery cloud,  
And the wind is rising squally and loud  
With many a stormy token;  
Playing a wild funeral air,  
Through the branches bleak, bereaved, and bare,  
To the dead leaves dancing here and there;  
In short, if the truth were spoken,  
It's an ugly night for anywhere,  
But an awful one for the Broken!  
For oh! to stop  
On that mountain-top,  
After the dews of evening drop,  
Is always a dreary frolic:  
Then what must it be when Nature groans,  
And the very mountain murmurs and moans  
As if it writhed with the colic;  
With other strange supernatural tones,  
From wood and water and echoing stones,  
Not to forget unburied bones—  
In a region so diabolic!

However, it's quite  
As wild a night  
As ever was known on that sinister height,  
Since the Demon-dance was morrised,  
The earth is dark, and the sky is scowling,  
And the blast through the pines is howling and  
As if a thousand wolves were prowling (growling,  
About in the old Black Forest!  
Madly, sadly, the tempest raves  
Through the narrow gullies and hollow caves,  
And bursts on the rocks in windy waves,  
Like the billows that roar  
On a gusty shore  
Mourning over the mariners' graves;  
Nay, more like a frantic lamentation  
From a howling set  
Of demons met  
To wake a dead relation.'

"Of Hood's 'wit' there cannot be a question. It was not of the deepest or the most penetrating kind; but in power of amusing it stood alone. There is high authority, and, what is better, general consent, for saying that the wit of Butler fatigues. Such is not the case with that of Hood; but this remark must be qualified by the fact that we are not contemporary with *Hudibras*. Hood may become what Butler is, and in less time; though he draws his illustrations from less recondite sources, and is consequently more readily understood. The poems in this volume are rightly characterized as of 'wit.' We have doubts as to the 'humor.' Hood does not raise laughter from anything inherent in his subject, or at least he does so rarely. He succeeds, not by character but by contrast. Generally the effect is produced by burlesque, by the pleasure arising from the contrast between the apparent and the real meanings. Sometimes it is verbal; for though Hood's puns are not of a common character, and often go much deeper than mere verbal resemblances, the felicitous contrast between the resembling words and the opposite meanings is at bottom the source of the ludicrous effect. Not unfrequently, however, the elements of his subjects are serious, if not tragic. It is *levity* rather than humor that points the joke, and contrast is in some way still at the bottom of the effect. 'The Sea-Spell,' a story of a boatman who rashly goes to sea confiding in a child's caul, is in its own nature serious, and is seriously treated by Hood, with the exception of an occasional joke and the closing pun.

'The jolly boatman's drowning scream  
Was smother'd by the squall;  
Heaven never heard his cry, nor did  
The ocean heed his call.'

"The levity we speak of did not arise from indifference. Hood had pathetic feelings, and pathos may be found in his serious poems; but rarely, we think, sustained without admixture. His was a kind of struggle, such as is sometimes said to occur with an actor when liking and disposition lead a man to tragedy, but some secret powers of face and fortune, with unconscious faculties for the ludicrous, impel him to broad comedy: a mixture which is probably advantageous; the hidden tragic sense restraining from the vulgarity and buffoonery of the low comic, whilst it heightens and adds zest to grave burlesque."—*Spectator*.

LETHEON—(From late Foreign Journals.) At a meeting of the Paris Academy of Sciences, on March 22, M. Flourens communicated the result of some experiments as to the action of ether taken internally, and injected into the arteries. He administered to dogs sulphuric ether in doses varying from 6 to 24 grammes. All the animals suffered severely, and some of them died. Others were intoxicated, but not one was struck with general and total insensibility. Neither did the injection of ether into the arteries produce etherization, but it produced a phenomenon. When an animal is subjected to ethereal inhalation or ingestion, the spinal marrow loses the principle of feeling before it loses that of motion. This is not the case when ether is injected into an artery; motion then ceases before insensibility to pain commences.

A successful use of ether in a surgical operation is detailed by a correspondent of the *Morning Chronicle* at Constantinople—

"A sailor of a merchant-ship had his hip dislocated and his hip-bone fractured, and had received some intestine injuries by the fall of a heavy bale of merchandise, from a crane in which it was suspended, upon him. Dr. Glascock, of the British Hospital at Pera, performed the operation with great skill. The man was utterly insensible during the very difficult, and but for the ether most painful setting of the joint. There were as many as half a hundred people on board the ship to witness the performance and the effect of the ether. Both were completely successful. Though the man is in great danger from his internal injuries, there is good hope of his recovery. No little sensation here has this proof of the virtue of ether in surgical operations caused. Orientals honor the medical and surgical science above all others."

### The Fine Arts.

EXHIBITION AT THE NATIONAL ACADEMY.

*Portrait of a Gentleman.* S. A. MOUNT. The principal merit of Mr. Shepard Mount's portraits is that they are faithful likenesses, and drawn with great care and accuracy. They are not calculated for striking exhibition pictures, because he does not aim at startling effects. Their quiet, truthful effects render them desirable home acquisitions. In the one under notice he has not exercised his customary care in the use of his glazings. The color is too much soiled.

No. 11. *View on the Passaic.* GEO. INNESS. Mr. Inness is a young artist of good promise. His pictures of the present season, however, do not impress us as favorably as they did last year. They lack truth in color and composition,—and want unity throughout. The water in this picture is hard and limy—it lacks trans-

parency. The clouds repeat the forms of the trees, thereby destroying the idea of space, and the trees are artificial.

No. 12. *Trading Horses.* O. A. BULLARD. A palpable and absurd imitation of Mount. We notice this gross attempt to rob Mount of his identity, because we have observed that all this artist's attempts at composition have been evidently borrowed from the same source. This is indeed barefaced, inasmuch as the originals are, in most instances, fresh in the memory of visitors to the exhibition. We remember a story of Barnes, the comedian, which may not be out of place here. He was playing one of his favorite characters, which we do not now remember, when he discovered that another actor in the piece was doing his utmost to ape him—not in sport, but in earnest. Barnes at length became annoyed beyond endurance, and when a favorable opportunity offered, planted himself directly in front of the offender—put on one of his inimitably grotesque stares of astonishment, and exclaimed, "Oh-ho! Lord! which is I?" The case is not, perhaps, precisely analogous, since few will be at a loss to determine which is Mount and which is "the tother." Mr. B. should remember that however nearly he may approach his model in execution—and he is out of sight as yet—he is still but an imitator, and entitled only to the credit that copyists generally receive.

No. 14. *Rev. J. P. Thompson.* CALVIN CURTIS. Mr. Curtis has not improved. His flesh wants the texture of flesh, and his attitudes are forced—there is, nevertheless, some clever painting.

No. 18. *Portrait of a Child.* D. HUNTINGTON. For a tyro this would be considered a promising picture; for Mr. Huntington, it is not. It is carelessly drawn, crude in color, and unfinished in execution.

No. 19. *The Shepherd Boy.* I. H. SHEGOGUE.

"But peering down each precipice, the goat  
Browseth: and, pensive o'er his scattered flock,  
The little shepherd in his white capote  
Doth lean his boyish form along the rock,  
Or in his cave awaits the tempest's short-lived shock."  
CHILDE HAROLD.

Mr. Shagogue would do well to stick to his trade of portrait painting, for he has succeeded, by hook and crook, in acquiring no small degree of success as a painter of portraits in fancy dresses, with an occasional fancy face; but in imaginative art he ventures beyond his depth. One of the nicest tests of genius is the ability to decide how far and no farther one may go. With his one talent, he may accomplish something; but let him beware of dropping the substance for the shadow. In this picture we discern "peering down each precipice," a toy goat on a wooden rock; and both goat and rock are so completely incorporated that the rock seems in the act of taking the leap with its occupant. Where they will land is left to the imagination. The "scattered flock" is scattered indeed, far out of sight. The "white capote" of the boy resembles a pile of cordage as well as anything else. Had the little shepherd boy been represented inside "his cave," awaiting the "tempest's short-lived shock," like the memorable miller behind the door, who was *only visible when not seen*, and the tempest in full blast, the picture might have been effective; as it is, it is affected. Upon what "old master" has this artist formed his new style during his recent sojourn in the old world?

No. 20. *Hon. John C. Calhoun.* J. BOYLE. If this is a likeness of the distinguished senator from the South he can't have our vote; we

would prefer giving it to "old Rough and Ready." One would never look for greatness in so contracted a visage as this. It ought to be like, for we believe Mr. Boyle is usually successful with his sitters, but in charity to the senator we must believe that in this instance the artist was frightened at his task—or that it was not painted from life.

[We have a number of notices of other Paintings in type, which are unavoidably postponed till our next issue.]

### MUSIC.

PALMO'S OPERA HOUSE.—The performances at this house have exhibited no novelty during the past week, the operas represented consisting of *Il Barbiere di Siviglia*, *Lucrezia Borgia*, *I Lombardi*, and *Nina*:—but "one penny worth of bread (*Rossini*) to a most intolerable deal of sack" (*Verdi*). But for the protracted indisposition of Signorina Barilli, *Rossini's Semiramide* would have been produced. It has been for some time in active preparation, and may be expected forthwith.

FLORA'S FESTIVAL.—Mr. Bradbury's farewell festival took place on the 21st ult. at the Tabernacle, which was crowded almost to suffocation. The programme presented some variations from the preceding; substituting some pleasing popular melodies for the usual pieces. The entertainment passed off very agreeably, every one seeming gratified. After a year's absence, to be passed in Germany, for the purpose of studying the best methods of teaching vocal music in practice there, Mr. Bradbury will return and resume his duties with the advantages such experience will have afforded him.

MADMOISELLE MARS.—The greatest actress of her time is dead. Her retirement from the stage, on which nearly all her life had been passed, could scarcely fail to be followed by ennui at least, if no more positive suffering; and the one or the other promoted, if it did not originate, the disease which, after a long and serious illness, finally "closed the scenes" of the long comedy a few days since.

Mdlle. Mars was born to act. The daughter of parents both of whom were in the profession—her father being Monvel the actor—she herself began her career a mere child, at the *Théâtre Montansier*; showing there "happy dispositions" which every subsequent year confirmed. She lived through those times of strange theatrical anarchy, which are so pleasantly, if apocryphally, described by Fleury in his "Mémoires":—passing from Mdlle. Montansier's establishment to the *Feydeau*—and, subsequently, to the *Théâtre Français*, where she remained, for the best part of forty years, its chief crown-jewel. Her final abandonment of the stage is said to have been hastened by an affront, which our readers will not fail to remember. At the close of one of her performances, a rude and painful hint was given her that she lingered too long in the way of other aspirants who waited for her place. A funeral chaplet, such as garnishes the tombs of Père la Chaise, was flung to her, instead of the accustomed wreath which she so well deserved to wear.

We have styled Mdlle. Mars the greatest actress of her time—and, so far at least as regards Comedy, shall not be contradicted. Perfect ease of bearing—self-possession—high breeding—a mastery over detail, which could only result from instinct and experience united—a voice which was music itself—a diction which left not a point without its meaning, yet



never exaggerated the most tempting *mot* for the sake of effect—singular elegance and attractiveness of person—these it was, and, yet more, that creative power, without which mechanical excellence has small value—which made Mdle. Mars supreme,—whether embodying the affectations of Mairvaux, or the realities of Molière, or the brilliancies of Beaumarchais, or the clever and neat conventionalisms of Scribe. If, when an elderly woman, she refused to play parts suited to her years, it was because on the stage she felt young. So lately as half-a-dozen winters ago, her voice had lost none of its elasticity or sweetness, her step none of its gaiety, for the *Susanna* of "Figaro;" and, in spite of tell-tale almanacs and yet more formidable traditions of the days of the Empire, we felt that in mirth, Mdle. Mars was the most youthful—as in skill she was the oldest—of all the personages of that rare comedy.

But Mdle. Mars deserves to be called the greatest actress of her time on the score, also, of her variety. We have never admitted the exclusiveness of stage genius. Nature may mould a Siddons or a Pasta especially for certain occupations—or mark a Liston with peculiarities which forbid his stepping beyond a proscribed circle; but (save in such exceptional cases as the last) Genius is stronger than Nature; and none can duly personate a *Célestine* who cannot also enter into the sorrows of a *Valérie*. Save in the case of Lablache, however, this two-fold power has never been so fully expressed as by Mdle. Mars. Long after her youth was gone—when her tastes might have been thought to be stereotyped and her means of execution defined—she was called upon to assist in the creation of Romantic Tragedy; and "made her mark" so emphatically in some of the best early works of Hugo and Dumas (not to speak of the lighter and more *larmoyant* sentimentalities of Madame Ancelet) that the personations of each and all of her successors must be felt as either failures or imitations. More or less clever they may be, but always second-rate or second-hand. In short, Mdle. Mars left, on her retirement from the stage, a void, which will with difficulty be filled; and leaves now a reputation to which Time can but add its own consecration.—*Athenæum*.

### Publishers' Circular.

#### MISCELLANEOUS ITEMS.

A discovery of some interest is stated to have been lately made among the MSS. of the *Bibliothèque du Roi*. M. Paul Lacroix, known as the Bibliophile Jacob, in preparing a new edition of Rabelais, has found that the manuscript of the fifth book of Pantagruel, preserved there, is in the handwriting of the author. His MSS., it is said, supply a better text than that found in the posthumous editions of Rabelais. Another MS., containing a chronicle of the first seven years of the reign of Francis I., has been recognised by M. Lacroix as being also the autograph—and in part the composition—of Rabelais. These two discoveries have led directly to another. A. Aimé Champollion has satisfied himself that some of the letters sent from Rome by the Cardinal du Bellay, in 1536 and 1537, are in the handwriting of Rabelais—who was the Cardinal's secretary and physician in ordinary.

A portion of the library of Mr. Wilkes, the well-known collector of rare books, has been brought to the hammer—a sale which embraces nearly three thousand lots, and will extend over eleven days, having commenced at Messrs. Sotheby's Auction Rooms on Friday in last week. We copy the following account of some of the lots which have been sold.—"Biblia Sacra Latina," first edition of the Holy Scriptures, in

two volumes, without name of printer, place, or date, but attributed to the press of Gutenberg at Mentz, between the years 1450—55. The first offer for this rare book was 200 guineas; and eventually it was knocked down for £500 to Messrs. Wiley & Putnam, the American booksellers. A copy of the same book, at the sale of the Duke of Sussex's library, fetched but 190 guineas. "Psalterium Davidis," a beautiful manuscript upon vellum, executed for the Earl of Lincoln, in 1410, knocked down to Mr. Rodd for £210. "Biblia Pauperum Germanice," a block book of forty engraved pages, in small folio, worked off in black ink, colored—Nordlingæ, 1470. This edition, in German, of the "Biblia Pauperum," is the latest specimen extant of those rough, but exceedingly curious efforts of the press afterwards superseded by the use of metal types and cuts. It fetched £110. "Apocalypse de St. Jean," a manuscript, upon vellum, of the fourteen century, containing 78 large miniatures, sold for 60 guineas. "Psalterium Davidis," &c., a manuscript upon vellum, of the thirteenth century, sold for £64. "Biblia Sacra Latina," first edition of the Bible, printed at Paris in 1476; sold for £50. "Vetus et Novum Testamentum Latinum," &c., printed upon vellum at Venice, in 1487; sold for £59 10s.; only two other copies upon vellum known. "Apocalypsis Sancti Johannis," a block book of 48 pages; but unfortunately, wanting the 45th page. This, although imperfect, fetched £47. "The Bible," that is to say, all the Holy Scriptures, translated by Mathews, and printed by Daye, in 1549, sold for £29 10s. "The New Testament," translated out of Latin by John Wycliffe; a manuscript upon vellum, bearing date 1380, imperfect; sold for 26 guineas. The "Common Prayer Booke," printed by Christopher Barker, in 1587, a remarkably small book, sold for £26. The sale on Monday will include one of the finest copies known of the first folio edition of Shakspeare (1623); the autograph MS. of Scott's Rob Roy; and the original "Roxburghe Revels"—Mr. Haslewood's last great work, long (perhaps still) a source of merriment to our readers.

"The Boke of the hoole Lyf of Jason," sold for £121, having since been found to have a lost leaf replaced in *fac-simile*, has been returned on the auctioneer's hands—and being again put up to sale, was knocked down for £105.—*Athenæum*

The *Glasgow Courier* mentions that the "Encyclopædia Metropolitana" has been purchased by Messrs Griffin & Co., of that City; and that one consequence of the purchase will be the removal to London of Mr. J. J. Griffin, "along with the greatest part of the magnificent collection of chemical apparatus which his scientific skill and business talent have enabled him to accumulate in his singularly interesting museum—and which, in point of extent and variety, is without parallel in the world.

We gather from a contemporary, the recent decease of Count Leopold Ferri,—a Paduan nobleman; who is said to have left behind him a library of thirty-two thousand volumes entirely made up of the writings of those whom Monkbarns sarcastically called "The Womenkind." Surely, a catalogue raisonné of such a library—which it is to be presumed would include the Behn and the Baillie and the Blessington of our united kingdoms, as well as the Bassi (*Dottoressa* Laura) of Italy, the De Sévigné, D'Espignasse, Du Deffand, and Dudevant of France (the French being as rich in "D's" as we are in "B's") and the De la Roche of Germany—must be as odd as unique. If Mrs. Jameson be still in Italy, she might do worse than inquire into a matter so thoroughly in accordance with some of her most favorite speculations. The first inquiry, however, should be as to the truth of the story.—*Athenæum*.

PAY OF AMERICAN AUTHORS.—James Webster, the publisher of the first edition of Wirt's *Life of Patrick Henry*, in a letter to *Noah's Sunday Times*, makes this statement in reference to the remuneration received for that

work. "Mr. Wirt's character as a writer being so well established by his productions of the 'British Spy' and 'Old Bachelor,' caused considerable competition for his copyright of the 'Sketches,' &c., particularly so after a few extracts from the manuscript had been published in the *Richmond Enquirer*. Being aware that \$1200 had been offered, I at once offered him \$1500, when he said—'Add to it \$500 in books, and it is a bargain.' This I agreed to—in addition to which I presented him with fifty copies of the work, splendidly bound; also, Sully's painting in an elegant frame: making in the whole the sum paid to him not less than \$2200 for an octavo volume of less than 450 pages—not more than equal to one of Blackwood's Magazines. I may also add not less than \$300 paid to the artists, in procuring the engraved portrait of Mr. Henry. If I am not much mistaken, Mr. Wirt received for his work probably the first liberal compensation ever paid to an American author."

NEW JERSEY HISTORICAL SOCIETY.—The fourth number of the Society's Quarterly publication, says the *Newark Daily Advertiser*, is ready for distribution to subscribers. The volume entire contains over 200 pages, and besides a full account of the proceedings of the Society from its organization to September, 1846—selections from the correspondence—donations—names of members elected, &c.; it comprises the addresses of Charles King, Esq. and Rev. Dr. Miller, an interesting paper on the discovery and settlement of Monmouth Co., and fifteen others of more or less value never before printed.

The celebration of the opening of a new portion of the College Buildings at New Brunswick, N. J., has just been held with appropriate exercises. An address was delivered by President Hasbrouck, and an oration by Cortlandt Parker, Esq., of Newark.

MESSRS. COLLINS AND BROTHER, 254 Pearl street, have issued the *sixth thousand* of the *Essays of Jonathan Dymond*, in a 12mo. edition.

THE AMERICAN SUNDAY SCHOOL UNION have made an arrangement with the *London Religious Tract Society*, to publish, concurrently with them, such of their valuable works as are best suited to our circulation. In making the selection, reference will be had to the general utility of the volumes, and their sound moral tendency. Under this plan several neat and exceedingly cheap issues have appeared monthly, including a "History of Ancient and Modern Jerusalem," "Man in his Intellectual, Social, and Moral Relations," "The Life of Cyrus," "Life of Luther," "Cowper's Task, and other Poems." Each of these volumes is complete in itself. From the last named, an estimate may be formed of their size—yet each is sold for twelve and a half cents!

#### ANNOUNCEMENTS.

THE HARPERS intend to reproduce the richly embellished edition of Lane's translation of "The Thousand and one Nights," or "Arabian Nights' Entertainments," with all the engravings—more than six hundred in number.—They have also in press "Brewster's Life of Newton;" "Southey's Essays;" "Barrow's Autobiography;" "Encyclopædia of the Fine Arts;" "De Tocqueville on Reign of Louis XV.;" "Zamba;" "Year Book of Missions;" "Pardoe's Louis XIV.;" "Homes and Haunts of the Poets;" "Rambles in Sweden;" "Jesse's Literary Memorials of London;" "West's Visit to Ireland;" "Castles in the Air;" "Mrs. Marsh's New Novel;" "Secret History of the Court of George IV.;" "Redding's Life of Campbell;" "Margaret Graham, by James;" "Youthful Life and Pictures of Travel;" "Thomson's Memoirs of Lady Landon;" "Schmitz's History of Rome;" "Hunt's Men, Women, and Books;" "Craik's Female Examples, &c.;" "Student of Salamanca;" "Willengens's Mind and Matter;" "The Protégé by Mrs. Pousonby."

MESSRS. WILEY & PUTNAM announce as in Press and to be published in a few days, a new

book by Mrs. Fanny Kemble Butler, entitled a "Year of Consolation." This year having been spent in Italy, we shall expect to see a highly interesting volume. Messrs W. & P. also announce for early publication, "Hood's Poems of Wit and Humor;" "Journal of a Few Months' Residence in Portugal, and Glimpses of the South of Spain;" "Fortune's Three Years' Wanderings in China;" "Liebig's Agricultural Chemistry," &c.

MESSRS. STANFORD & SWORDS have just published "Puritanism not genuine Protestantism," by Edwin Hall. They also announce as in press "Bishop Mant's Horæ Liturgicæ."

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